MAHA-BHARATA

OR

KARMA-YOGA.

BY

K. Narayana Aiyar, B. A.

00048177

00048177

Digitized with financial assistance from

HT Parekh FOUNDATION

An Initiative by HDFC

WITH YOU, RIGHT THROUGH

on 27 November, 2018

MAHA-BHARATA

OR

KARMA-YOGA.

The Second Volume of the Permanent History

OF

BHARATA-VARSHA

48177

BY

48177

K. Narayana Aiyar B. A.,

Superintendent, H. H. The Maha Raja's School of Arts,

TRIVANDRUM.

Part I.] *Copy Right Registered.* [Rs 2·

1916.

॥ श्रीः ॥

यस्माद्विश्वमुदेति यत्र रमते यस्मिन् पुनर्लीयते
भासा यस्य जगद्विभाति सहजानन्दोज्वलं यन्महः ।
शान्तं शाश्वतमक्रियं यमपुनर्भावाय भूतेश्वरं
द्वैतध्वान्तमपास्य यान्ति कृतिनः प्रस्तौमि तं पूरुषम् ॥

आनन्दमात्रमकरन्दमनन्तगन्धं
योगीन्द्रमुस्थिरमिलिन्दमपास्तबन्धम् ।
वेदान्तसूर्यकिरणैकविकासशीलं
हेरम्बपादशरदम्बुजमानतोऽस्मि ॥

तमोगणविनाशिनी सकलकालमुद्योतिनी
धरातलविहारिणी जडसमाजविद्वेषिणी ।
कलानिधिसहायिनी लसदलोलसौदामिनी
मदन्तरवलम्बिनी भवतु कापि कादम्बिनी ॥

कौन्तेयस्य सहायतां करुणया गत्वा विनीतात्मनो
येनोल्लङ्घितमत्पथः कुरुपतिश्चक्रे कृतान्ततिथिः ।
त्रैलोक्यस्थितिसूत्रधारतिलको देवः सदा सम्पदे
साधूनामसुराधिनाथमथनः स्ताद्देवकीनन्दनः ॥

CONTENTS.

CHAPTER IV.

Soorya and Soma Vamsas.

Para		Page
	The Preface.	I-XXXVIII
1	The Bharata-Varsha.	1
4	The Yugas of Bharata-Varsha.	9
5	The general outline of the stories in the Maha-bharata and the Ramayana.	14
6	The Puranic significance of incarnations	16
8	The Soorya and Soma Vamsas.	25
10	Their origin in the Treta and Dwapara Yugas.	61
11	The real contents of the Ramayana and the Maha-bharata.	63
13	The Maha-Bharata as done by Vyasa.	72
14	Kuru-kshetra, Dwaraka, Mathura, Brindavana, Govardhana, Ganga, Yemuna and Narmada.	81
15	Sri-Krishna, his Gopas and Go-Loka.	92
17	The story of Sri-Krishna as described in the Bhagavata.	127
18	Modern misinterpretation of Sri-Krishna as a human being.	137 to 141

CHAPTER V.

The Maha-Bharata.

Para		Page
	Adiparva.	
1	The origin of Soota. The sounakas and the Nimisa Forest.	143
2	The enemies of God.	154
3	The complaint of Bhumi.	165
4	The contents of the Maha-bharata.	178
5	The composition of the Maha-bharata.	181
6	The dramatis personæ.	197
7	Summary of the Epic as given in the text.	222
8	The origin of the Pandavas, Kurus and their teachers, Panchali's marriage; destruction of Beka; settlement at Indra-prestha and the burning of the Khandava Forest.	228
	Sabha-Parva.	
9	The construction of the Sabha; the Raja-suya sacrifice and the destruction of Jara-sandha; the gambling and the Pandavas' exile to the Forest.	259
	Vana-Parva	
10	The travels through the Kamyaka and Dwyta Vanoms.	274
	Virata-Parva.	
11	The Pandavas in the Virata's court.	286
	Udyoga-Parva.	
12	The meeting of the Sabha and the declaration of war.	303 to 319

Select Opinions.

The aim of the book is to establish by textual quotations that the Srutis, Upanishads, Puranas and Ithihasas treat *only of the highly cosmopolitan science of yoga and the pratical philosophy of religion* and not of earthy history and geography as too often misinterpreted in modern times.

The Times Literary Supplement, London:

.....Its object is to show that the ancient religious texts,..... deal only with practical religious philosophy and science of yoga; that they give no support.....to the interpretation of the text... ..... as treating of the ancient history and geography of India .....

F. W. Thomas Esquire, M. A, Hon: Ph. D. Librarian, India Office, London:

.....I think there can be no doubt that the conceptions of history, geography &c., expounded in the *Puranas* and similar works are of a different order from the European ideas connected with these subjects, being throughout dominated by philosophic, religious and ethical purposes. A similar phenomenon is to be observed in the religious literature of other countries, where also a need has been felt for *interpretations on the lines of your own.* From this point of view I feel that you are doing a service to Sanskrit literature and the religious life of your country by dissociating them from the comparison with the common sense points of view of the modern system of study..... ...

E. B. Havell Esquire, A R. C. A. Late Principal, Calcutta School of Art and Keeper of the Art Gallery.

.....I think your idea of collecting authoritative texts and of commenting them is an excellent one. It illusteates Indian thought clearly and throws light on many obscure points..... ... .

Miss. E. C. Allison: The Vedic Mission Home.

.... I have been awake and in deep sympathy with all Indian books that bring out the *true* meanings and truth of your wonderful religion, science and philosophy..... ...You *do* pull out the feather of the Westerns in splendid style, and I do thank you for it.....

Justice Sir G. N. Chandavarkar, Retired Justice of the High Court of Judicature Bombay.

... . I have found it helpful and instructive. I intend going through the whole carefully and profiting from its contents.

The Valia koil Tampuran; Consort to Her Highness the Senior Ranee of Travancore.

The book is.....a proof of your considerable acquaintance with Vedic and Puranic lore which unfortunately does not appear much to interest the present day Hindu writer..... ... ..

Pandit Gandi Rao Hanumant, Dharwar:

... .I am much pleased to see the interpretation made by you for Kuru and Kurukshetra.....Whatever you have written is *authorised by the Vedas.*

Indian Emigrant.

This *is an epoch-making book* which deserves to be carefully studied, digested and assimilated by every Hindu student, Oriental scholar, and Theosophist, and also by every student of comparative sociology .....

M. R. Ry., R. Mahadeva Aiyer Avl. B. A. Dewan Peishkar Travancore.

....Your bitterest critics cannot but admire your deep schoolarship and earnestness of purpose which are writ large on every page of the book..... ...You have carefully fortified yourself against all attacks by unimpeachable authorities which will speak for themselves when approached with an earnest and unbiased mind..... . ...

.. . .

The Indian Patriot, Madras.

.....The vast range of reading and study of details combined with a keen exercise of philosophical thought necessary for this novel undertaking will not appear to be in the least lacking if only a few pages of the book are carefully read through.....It may be specially mentioned here that the subject matter in the book is not one of local or provincial interest; but its usefulness will surely affect the whole of India and might interest all other civilised nations of the world..... .. ... .

United India & Native States.

....The author holds it a vanity to search for a historical background for the legends and stories narrated in the Puranas and endeavours to show by various quotations that they were all intended to supplement the Vedas and Upanishads. One is a bit startled to hear a firm conviction that all the Puranas are entirely free of incoherency, but it is perhaps due to our preoccupation.....

PREFACE.

The first Volume of this essay virtually serves the part of a necessary chapter on the definition of terms, generally found at the beginning of every book scientifically dealing with any technical subject. We have accordingly been examining in detail, to some extent, the real import of the various technical terms used in our religious literature, and have also been noticing the exact method of applying the Puranic style of treatment adopted throughout, for the correct interpretation of the sacred texts. By the enquiries therein made, we have satisfactorily found, that by closely and sincerely following this expressly prescribed method, one could easily perceive that the irrelevancies and incoherencies, anachronisms and interpolations, mysticisms and occultisms invariably attributed in recent years almost to every valuable religious text connected with our ancient religion, are only mistaken discoveries in the field resulting from the remnants of barbarisms still lurking stealthily among humanity in these enlightened days of civilization. A proper examination of the texts with moderate sympathy and interest is sure to disclose on the other hand that every apparent story told is a piece of valuable scientific instruction handed down by the venerable authors to their beloved posterity. From the very definitions of Puranas and Itihasas examined, it is perfectly clear that they unequivocally refer to the treatment of what is technically described as Sabda-Bramhan, the form of the formless, the glories of the Almighty, Omnipresent and Omniscient Purana-Purusha, the Eswara and Lord of all.

यस्मिन् पुरा ह्यनन्तादिं **पुराणं** तेन वै स्मृतम् ॥

"The eternal entity from which everything has originated is called Puranom." It is the scope and privilege of the sacred Vedas to deal with this and this Sabda-bramhan alone. The Puranas and Itihasas are elaborate commentaries of the Vedas, explaining the details in a very lucid style for the benefit of the lower orders of society not sufficiently gifted with the necessary intellectual capacities to catch the true import of the Vedas directly and all at once.

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ॥

"Understand the Vedas by the study of their commentaries called Puranas and Itihasas."

There are no difficulties of any kind now for us to believe that in the Vedas, Puranas and Itihasas, there are no human histories of deceased monarchs and extinct nationalities who once inhabited the surface of the submerged or raised up-regions in this earthy globe. Nor is any effort needed to understand that the subject as clearly defined in the literature, could on no account be connected with the historical ideas of Time as classified into B. Cs. and A. Ds.

The common prevailing mistake of interpreting these purely scientific treatises as histories and geographies of ancient India originates at the very outset from sheer ignorance of the simple definitions of even single terms technically used in the literature. Immense confusions are gradually added by a display of perverted ingenuity in the interpretations of phrases, sentences and statements of scientific facts, propelled by the preconceived opinions and self-conceited boldness. The current mistakes in this direction may be completely enumerated by a general classi-

fication of them into mistakes in the interpretation of apparent Places, apparent Times and apparent Personalities. These have been examined in detail in the last Chapter of Volume I, and it was clearly found that the current interpretations are entirely unwarranted and that all the criticisms hitherto furnished on the supposed grounds of inconsistencies and incoherencies are absolutely unmeritted and uncalled for. It was also almost surprisingly discovered that every word, expression or idea found in the literature is pregnant with scientific significance and value, in spite of the fact that they have been for a long time misinterpreted and caricatured by the modern Pandit so as to appear meaningless and irrelevant even to an unprejudiced eye. When the technical import of the terms used is correctly understood by a sensible reference to the texts themselves, the stories narrated by a wise combination of these apparent Places, Times and Personalities, will disclose valuable religious instructions useful to mankind, furnished in a style exhibiting extreme skill and thorough knowledge.

This is exactly what has been repeatedly alluded to in this essay as the Puranic style of treatment. This style of story telling in the description of scientific matters, has been frequently explained as having been resorted to, only with a view to convey more easily and more impressively to the ordinary public, the highly abstract and philosophical ideas which could not otherwise be so conveniently grasped, vide page 12 Volume I.

अन्यार्थेन परं ब्रह्म श्रुतिः साध्वी न तत्परा।
चित्तपाकानुगुण्येन श्रोतृणां परमा श्रुतिः।
सोपानक्रमतो देवा मन्दं मन्दं हितं नृणाम्।

उपदिश्य विपण्डापि पुनः पक्वाधिकारिणः ।
एतदात्म्यमिदं सर्वमित्याह परमार्थ यम् ॥

सूतसंहिता ॥

"With a view to appeal to the variously qualified persons, the Sruti explains matters in disguise only with feelings of sorrow and pity, and taking them step by step to higher truths, declares at last when they are fully qualified, the whole truth that Bramhan is everything. The Sruti thus never wants to establish as absolutely true all that is described to them." For the purpose of enlightening the ordinary people in the manner above described, the ancient authors have explained valuable scientific truths in the guise of stories for conveying religious instructions. Suitable technical terms were coined and defined which in themselves would suggest their intended meanings by the very roots of their formation, known as Niruktom one of the six Angas of the Vedas. This is an unerring and convenient method of conveying useful informations of a technical character, allowing the least possible chance for misunderstanding. The root meanings are always available for reference as long as the Sanskrit language continues to exist, and all arbitrary and whimsical elucidations could, by the simple rules of Niruktom, be easily discovered to be entirely mistaken. The technical terms so coined were also carefully defined in the texts to prevent possibilities of error from the very beginning. All such terms will be found practically classified under three main heads as already noticed, denoting apparent specifications of Time, Place and Personality. This method is of course adopted with a view to secure necessary materials for treating the abstract subjects in a concrete style for the use of the lower orderes of mankind. Much skill is displayed even in this classification, which in

itself furnishes appropriate distinctions among the matters classed under the three headings, which virtually include all the necessary materials for representation in concrete form. Having thus logically and ingeniously provided themselves with necessary preliminary requirements, the ancient authors commenced their benevolent work of communicating their scientific knowledge in the form of Puranas and Itihasas for the religious edification of mankind. What scientific facts these technical terms referring apparently to Places, Times and Personalities, actually convey as used in the religious texts, have been examined in Chapter III, Volume I, by citing original quotations which clearly furnish the proper definitions. It is needless therefore to repeat that all the modern misinterpretations contrary to these given definitions, are unauthorised, unwarranted and uncalled for. It does not therefore demand much skill or effort for us to discover the simple fact of sheer ignorance in the current method of literal interpretation practised by our venerable Pandits. The foreign critics and their indigenous imitators, who entirely base their arguments on the informations furnished by the Pandit, are therefore naturally placed in a more pitiable condition so far as the means of obtaining correct knowledge of the subject is concerned. We do not of course feel impatiently irritated at their unreasonable criticisms, although they would completely tend to destroy altogether the value and sacredness of our religious texts, but we only condol with them for the waste of their valuable time and energy virtually caused by the indigenous Pandit. The Pandit no doubt has inexcusably led astray his own country-men as well as the innocent and earnest foreigner. He must however be given full credit for having mastered at present, the required means of acquiring the status of a Pandit without a study of the sacred subjects.

व्यासादीन् कविपुङ्गवाननुचितैर्वाक्यैः सलीलं हस-
न्नुच्चैर्जल्प निमील्य लोचनयुगं श्लोकान् सगर्वं पठन् ।
काव्यं धिक्कुरु यत्परैर्विरचितं स्पर्धस्व सार्धं बुधै
र्यद्यभ्यर्थयसे श्रुतेन रहितः पाण्डित्यमाप्तुं बलात् ॥

2. We must now commence with this second Volume, by examining the subject treated in our religious literature, and for doing so we must be prepared with a general idea of the main topics therein dealt with under the heads of Place, Time and Personality, applying to them at the same time the Puranic formulas for their technical significance. The definition or demarcation of the religious sphere specified in the sacred literature and described in the Puranic language as apparent geography, is the first important matter to be ascertained here. This geography starts with Brahmanda or Brahma's egg containing within it the well-known fourteen Lokas. This egg in itself is said to be situated in the middle of the Bhumi or Prithivi the fifth *subtle* element enumerated in the philosophical analysis, occupying but one-tenth portion of the extent of the Prithivi, vide page 222 Volume I.

पुराणोक्तं तारतम्यं दशांशैर्भूतपञ्चके ।
भूमेर्दशांशतो न्यूनं ब्रह्माण्डं भूमिमध्यगम् ।
ब्रह्माण्डमध्ये तिष्ठन्ति भुवनानि चतुर्दश ॥

पञ्चदशि ॥

The subtle element Water encircles this Prithivi and is ten times greater in extent. Fire is said to encircle Water similarly and is ten times greater still; and so on. The Prithivi which is stated to be ten times the Bramhanda in extent, cannot therefore be identified by the modern learned Pandit with our earthy globe composed of gross matter, Further, the Bhur-Loka one of the fourteen Lokas mention-

ed as making up the Brainhanda could not also be conveniently pitched upon for this purpose, for it is clearly described as stationed above this earthy globe, vide page 173 Volume I.

ऊर्ध्वं धरायाभूर्लोकोः भुवर्लोकस्ततः परः ॥
ब्रह्मवैवर्तपुराणम् ॥

If the definitions above furnished were ever cared to be noticed, they would certainly have precluded all the current egregious mistakes on the sacred subject. As a matter of fact the literature in question described only the religious sphere in its usual style of treatment without any reference to this material world and its modern or ancient geography. The following from Garuda Purana plainly explains the point at issue.

इदानीं नरदेहस्य शृणु रूपद्वयं खग ।
व्यावहारिकमेकं च द्वितीयं **पारमार्थिकम्** ।
भुवनानि च सर्वाणि पर्वतद्वीपसागराः ।
आदित्याद्या ग्रहाः सन्ति शरीरे पारमार्थिके ।
तानहं ते प्रवक्ष्यामि **योगिनां धारणास्पदान्** ।
येषां भावनया जन्तुर्भवेद्वैराजरूपभाक् ॥

"There are two bodies for man, one is the physical for worldly transactions and the other is the subtle and true known as Paramarthika. It is in the latter that the fourteen Bhuvanas, Dwipas, Oceans, mountains and the Planets are said to be stationed. They are meant for meditation by the Yogi, who by meditating on them becomes the Virat." The explanation here is too plain to need comments. Coming down to the particular portion of the religious geography which directly concerns us at present, we may notice here the real significance of Jembu-Dwipa as clearly explained in the texts. Vide page 196 Volume I.

जम्बूद्वीपस्य संस्थानं यज्ञिया यत्र वै क्रियाः ॥

पद्मपुराणम् ॥

"The region of devotional work is the region of Jambu-Dwipa."

Thus, none of the material ideas unconnected with religious devotion could be brought under the holy region of Jaumbu—Dwipa. Bharata-Varsha, the southern end of this Dwipa has also been fully explained as referring to the sphere of humam karmas or religious acts performed in accordance with the prescribed religious ordinances, and which save man from perdition by procuring him final emancipation in the long run. The term Bharata refers to that which supports man, and it is certain that nothing but divine favour which has to be secured by earnest devotion could be of any avail for this purpose. We can now clearly understand that the whole of our religious geography alludes only to the various devotional practices prescribed for religious advancement. All the incidents narrated in the religious literature as connected with Jambu-Dwipa and Bharata-Varsha are therefore definite religious instructions furnished to mankind in the recognised Puranic style of treatment, for the purpose of actual performance. They do not therefore refer to past History, but they are intended for all time, past, present and future. All apparent Histories connected with Bharata-Varsha are thus permanent instructions furnished for the religious advancement of the human race in all parts of the globe, without distinctions of caste, creed, colour or sex. The title of this essay as the 'Permanent History of Bharata-Varsha,' was accordingly based upon this very fact in our religious literature. It is here contended that every bit of a story told in the sacred texts is a piece of valuable instruction conveyed

quite in consistency with the Puranic formulas hitherto explained, although it is not possible, within the limited scope of this essay to furnish exhaustive explanations on all such points. The main object of this essay, as has been repeatedly expressed is only to establish the existence of this correct method of interpretation, which has for some time been buried in oblivion to the great detriment of the valuable contents of the sacred texts. A proper recognition of this fact will immediately remove all the difficulties now felt in the ir correct interpretations, clearly showing at the same time, that the unfavourable criticisms hitherto received have only originated from the innocent ignorance of this method of treatment adopted by our venerable authors. We must somehow consol ourselves for the present, for the past misfortunes in this direction. Everything in this material world has its days of fortune and misfortune, and as the irony of fate would have it, the sacred literature itself is perhaps no exception to the general rule.

अयममृतनिधानं नायकोऽप्योषधीनाम्
शतभिषगनुयातः शम्भुमूर्ध्नोऽवतंसः।
विरहयति न चैनं राजयक्ष्मा शशांकम्
हतविधिपरिपाकः केन वा लंघनीयः॥

3. The specifications of apparent Time with its curious subdivisions into Parardhas, Kalpas, Manwantaras and Yugas next deserve careful consideration. The Yuga which is described as consisting of several thousands of years is virtually the lowest unit by whose multiplication the remaining items like the Manwantara and Parardha are calculated. It would however be a curious picece of information for our modern Pandit to know that the Yuga is explained as found only in the Bharata-Varsha, Vide page 308 Volume I.

चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन् ।
कृतं त्रेता द्वापरञ्च कलिश्चान्यत्र न क्वचित् ॥

कूर्मपुराणम् ॥

"There are four Yugas in the Bharata-Varsha, named Krita, Treta, Dwapara and Kali. These yugas are not found elsewhere."

If the Yugas are here interpreted as alluding to the ordinary calculations of Time, as Bharata-Varsha is at present identified by the indigenous Pandit with the Indian Peninsula, it would surely be nothing short of lunacy to affirm that the yugas or calculations of time are inapplicable to the countries outside the limits of India. The mistake is too glaring to require further discussion. Yuga here plainly refers to yoga and the four separate yugas, the Manwantaras, Kalpas and Parardhas explain the different degrees of progress in yoga whose sphere is technically described as the devotional region of Bharata-Varsha; and hence all outside Bharata-Varsha is excluded from the calculation of yugas which allude to certain definitely prescribed *conditions* and not to sequences (vide page 307 Volume I).

सत्वं कृतं रजस्त्रेता द्वापरन्तु रजस्तमौ ।
कलौ तमस्तु विज्ञेयं युगवृत्तवशेन तु ॥

वायुपुराणम् ॥

Vides pages 310 & 311 Volume I.

कालो वा कारणं राज्ञो राजा वा कालकारणम् ।
इति ते संशयो माभूद्राजा कालस्य कारणम् ।
कृतं त्रेता द्वापरञ्च कलिश्च भरतर्षभ ।
राजवृत्तानि सर्वाणि राजैव युगमुच्यते ॥

शान्तिपर्व ॥

"As regards the nature of the Yugas, Krita is Satwa; Treta is Reja; Dwapara is a combination of Reja and Tama; and Kali is Tama."

"You need not foster the least doubt as to whether the nature of time depends upon the character of the Raja, or the character of the Raja depends upon the nature of time. The nature of time is entirely shaped by the character of the Raja. The four Yugas named Krita, Treta, Dwapara and Kali allude to the history of the Raja, in fact, the Raja is himself the Yuga."

The Puranic significance of these classifications of apparent Time is clearly explained above and the Raja here alludes to the Atman or Individual Soul engaged in the work of yoga.

This Yoga is divided into two classes, namely, Karma-Yoga and Gnana-yoga, in accordance with the qualifications of those who desire to practise it. (vide page 94 Volume I.)

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां **कर्मयोगेन** योगिनाम् ॥

भगवद्गीता ॥

बहुव्याकुलचित्तानां विचारात्तत्वधीर्न हि ।
योगो मुख्यस्ततस्तेषां धीर्दर्पस्तेन नश्यति ।
अव्याकुलधियां मोहमात्रेणाच्छादितात्मनाम् ।
सांख्यनामा विचारः स्यान्मुख्यो झटिति सिद्धिदः ॥

स्कान्दपुराणम् ॥

"There are two paths prescribed for attaining salvation, Gnana-Yoga for the Sankhyas and Karma-yoga for the Yogins."

"Those who are given up to various worldly desires cannot perceive the truth by mere philosophical thought.

The practice of yoga is therefore prescribed for them for the purpose of rendering the mind calm and fit for superior work. But those who already possess serene minds and are merely ignorant, need practise only the Sankhya-yoga or the process of philosophical analysis and meditation."

We are now in a position to judge for ourselves that the two varieties of yogas above noticed are alone the main subjects explained in our religious literature for the eternal benefit of mankind. The ideas of literal History and Geography in this concern are only the whimsical imaginations in the brains of the modern Pandit, which are not yet acquainted with the real contents of the sacred literature.

We have doubtless understood by our humble enquiries so far, that the apparent Places and Times mentioned in the texts are only apparent and not literal, and that all of them allude to more serious matters than earthy localities or periods of historical time like B. Cs and A. Ds. If the learned Pandit will not still give up his mistaken notions of our hoary and holy religion, which he has carelessly formed without reading and understanding the original, it is impossible to deal with him by any methods of argumentation hitherto known to mankind.

लभेत सिकतासु तैलमपि यत्नतः पीडयन्
पिबेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः ।
कदाचिदपि पर्यटञ्छशविशाणमासादये-
न्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥

4. Like the technical applications of the terms apparently denoting Time and Place as above noticed, the apparent Personalities technically refer to the various divine bases to be understood and personally experienced by the practice of the two kinds of yogas here specified. The conception of

Para-Bramhan, the ultimate terminus of our religious philosophy is beyond the grasp of thoughts and words.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥ इतिश्रुतेः ॥

The sacred Vedas and all the religious texts treated only of something below this Para-Bramhan, but closely pertaining to it and which is within the grasp of human Intellect. This is technically called Apara-Bramhan or Sabda-Bramhan, reaching which by the prescribed processes, man is said to be naturally transformed to the highest region of Para-bramhan.

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगछति ॥

This Sabdha-bramhan is thus undoubtedly the subject matter of the Puranas and Itihasas. It is known as Bramha-kshetra, the body of Bramhan; Sakala-nishkala or Saguna-nirguna or Parapara, the form of the formless; and Purana-Purusha the Purusha or Being from whose sakti everything in the Universe has originated and whose glories are explained in the Puranas and Itihasas for the religious advancement of mankind. It represents virtually the Almighty, Omnipresent and Omniscient Eswara or the Lord of all, stationed within the body of man in close contact with the Jiva or Individual Soul. (vide pages 57 & 58 Volume II.)

आत्मनो द्विविधं प्राहुः परापरविभेदतः ।
द्वे ब्रह्मणी वेदितव्ये इति चाथर्वणी श्रुतिः ।
परस्तु निर्गुणः प्रोक्तः अहङ्कारयुतोऽपरः ।
तयोरभेदविज्ञानं **योग** इत्यभिधीयते ।
एवं भूतात्मके देहे यः साक्षी **हृदये** स्थितः ।
अपरः प्रोच्यते सद्भिः परमात्मा **परः** स्मृतः ।
शरीरं **क्षेत्र**मित्याहुस्तस्थः **क्षेत्रज्ञ** उच्यते ।
अव्यक्तः परमः शुद्धः परिपूर्ण उदाहृतः ।

अकारादिक्षकारान्त वर्णभेदव्यवस्थित: ।
पुराणपुरुषोऽनादि: शब्दब्रह्मेति गीयते ।
पञ्चभूतात्मके देहे क्षन्त:करणसंयुत: ।
पुराणपुरुषो देव: **अपरात्मेति** कीर्त्यते ॥

बृहन्नारदपुराणम् ॥

"The Atharvana Sruti distinguishes two kinds of Atma, the Para and the Apara; the former is without attributes and the latter is combined with egoism. The knowledge of their unity is called yoga. Thus, the Atma seated in the heart within the physical body of man is called Apara-bramhan. Paramatma is Para-bramhan. The body of man is called Kshetra and the Atman seated within it is Kshetragna. He remains in the form of Avyakta and Parama and determines the arrangements of the letters from A to ksha. In the body made up of the five elements, this Atma combined with the internal organs is known as Purana-Purusha, Sabda-Bramhan and Aparatma."

Further subdivisions or glories of this Sabda-bramhan, consisting of the Triads, Bramha, Vishnu and Rudra, the various gods and goddesses, the Rishis and the Pitris, are all explained in detail in Chapter III, Volume I, as belonging to the holy region of this Sabda-Bramhan and as unconnected with the region of Avidya or material creation with which the modern Pandit has ignorantly commingled and contaminated the whole religious affair. (vide page 378, Volume I.)

अविद्योपाधिको जीवो नमायोपाधिक: खलु ।
मायाकार्यगुणछन्ना ब्रह्मविष्णुमहेश्वरा: ।
मायोपाधिपरव्यूहा न जीवव्यूहसंस्थिता: ॥

स्कान्दपुराणम् ॥

"Jiva is the reflection of Bramhan in Avidya and not in Maya. Bramha, Vishnu and Rudra belong to the department of satwic Maya and not to the Avidya of Jiva".

In the correct enquiries of our religious philosophy, we are unavoidably pushed down from the ultimate Parabramhan to the region of Eswara the Lord of all creation, for the religious dealings by the Jivas or Individual souls, which as they are constituted, cannot hope to soar higher than that region in their devotional exercises. This is a serious and stern fact which the modern pseudo-vedantins would be surprised to discover to their utter discredit and despondency. The so-called Vedantin is thus denied the possibilities of posing himself as a superior specimen of humanity by merely avoiding the prescribed processes for religious advancement, which however peremptorily prohibit, his unbridled conduct in the sphere of Ethics and religion. Man has to work earnestly, steadily and sincerely before he can hope to secure beneficial results in this direction. Deceipt and hypocrisy are entirely excluded from its programme. The valuable instructions contained in the religious literature are furnished with the express object of gradually raising the Jiva from its state of bondage to that of freedom and of leading it to the blissful region of the Almighty Eswara, beyond which it is the work of Eswara Himself to transport the Jiva. The following passages give a general description of the nature of Jiva and Eswara and of their mutual relation. (vide pages 82 & 83 Volume I.)

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥
समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥
यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥
प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥
महदात्मनि तिष्ठति ॥

मुण्डकोपनिषत् ॥

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ।
तुषेण बद्धो व्रीहिस्यात्तुषाभावेन तण्डुलः ।
एवं बद्धस्तथाजीवः कर्मनाशे सदाशिवः ।
पाशबद्धस्तथा जीवः पाशमुक्तस्सदाशिवः ॥

स्कन्दोपनिषत् ॥

"Two birds named Jiva and Eswara are seated together in this body, the former alone enjoying the fruits of action and the latter remaining unattached as a witness. The apparent differences between them are created only by ignorance." "The body of man is really the temple of Eswara who is virtually identical with the Jiva in it. When husk is removed from paddy, it is called rice, similarly the Jiva becomes Eswara when its bondage caused by the effects of karma is removed."

Both Jiva and Eswara are here clearly explained as stationed within the same body, differing but apparently between each other. Jiva is bound by the effects of karma while Eswara is free like a witness. The function of Eswara which is however different from that of Jiva at present, is explained below. (vide pages 76 & 77 Volum I.)

अयं यत्सृजते विश्वं तदन्यथयितुं पुमान् ।
न कोपि शक्तस्तेनायं **सर्वेश्वर** इतीरितः ।
अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।
ताभिः क्रोडीकृतं सर्वं तेन **सर्वज्ञ** ईरितः ।
विज्ञाममयमुख्येषु कोशेष्वन्यत्र चैव हि ।
अन्तस्तिष्ठन् यमयति तेनान्तर्यामितां व्रजेत् ।
बुद्धौ तिष्ठन्नान्तरोऽस्या धियानीक्ष्यश्च धीवपुः ।
धियमन्तर्यमयतीत्येवं वेदेन घोषितम् ।
सर्वोपादानरूपत्वात् सर्वत्रायमवस्थितः ।
सर्वरूपेण संस्थानात् सर्वमस्य वपुस्तथा ।

तथान्तर्याम्ययं यत्र यया वासनया यथा ।
विक्रियेत तथावश्यं भवत्येव न संशयः ।
ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।
श्रुतिःस्मृतिर्ममैवाज्ञे इत्यपीश्वरभाषितम् ।
आज्ञया भीतिहेतुत्वं भीषास्मादिति हि श्रुतम् ।
प्राणिकर्मवशादेष पटो यद्वत्प्रसारितः ।
पुनास्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।
प्राणिकर्मक्षयवशा त्सङ्कोचितपटो यथा ॥
पञ्चदशी ॥

"He is *Sarveswara* or Lord of everything, because none can unmake the world which he makes. He is *Sarvagna* or omniscient, because he controls and works up the vasanas of all creatures and none can afford to oppose his action. He seats himself in the hearts of all as upon a machine which he works according to his own rigorous laws. Sruti and Smriti are his laws which none can violate with impunity. He creates the world exactly in conformity with the effects of the karmas of each indvidual and destroys the same while the karmic effects of each individual come to a close."

The above is indeed a clearly understandable description of Eswara. He makes the law and enforces it among the Jivas in accordance with the merits of their karmas. His creation and destruction of the world are here plainly stated to be different for each individual accroding to the net results of the karmas of each. The unphilosophic modern Pandit would surely be thrown out of his wits when he hears of such a startling proposition. But it is certain that no Western philosopher is a stranger to this theory. It is

admitted everywhere that the cosmological conception of the illiterate is different from that of a philosopher or scientist. The function and action of Eswara on the whole seem to depend entirely upon the action and conduct of the individual Jiva which produce certain effects or vasanas upon which everything else is virtually founded. The required purification of this individual Jiva for the purpose of raising it to the blissful region of Eswara has therefore to be effected by the creation of useful vasanas and the destruction of evil ones. This is exactly the principle underlying the various processes prescribed for religious progress. vide page 93 Volum I.

सहस्राङ्कुरशाखात्म फलपल्लवशालिनः ।
अस्य संसारवृक्षस्य मनोमूलमिदं स्थितम् ।
सङ्कल्प एव तन्मन्ये सङ्कल्पोपशमेन तत् ।
शोषयाशु यथा शोषमेति संसारपादपः ।
हस्तं हस्तेन सम्पीड्य दन्तैर्दन्तान् विचूर्ण्य च ।
अङ्गान्यङ्गैस्समाक्रम्य जयेदादौ स्वकं मनः ।
अध्यात्मविद्याधिगम स्साधुसंगतिरेव च ।
वासना सम्परित्यागः प्राणस्पन्दनिरोधनम् ।
एतास्ता युक्तयः पुष्टास्सन्ति चित्तजये किल ।
वासना द्विविधा प्रोक्ता **शुद्धा** च **मलिना** तथा ।
मलिना जन्महेतुः स्याच्छुद्धा जन्मविनाशिनी ।
जन्मान्तरशताभ्यस्ता मिथ्या संसारवासना ।
सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥

माण्डूक्योपनिषत् ॥

"The root of the samsara tree with its multitudes of branches is the mind. This root has therefore to be first dried up for the destruction of the tree. The processes for effecting this are not restricted in any manner. Either by squeezing the hands or biting the teeth or by any other

rough means, the mind must be somehow conquered. It matters not how this is done. But the most feasible and sensible methods are these, the study of philosophy, association with the wise and the pious, controlling the propensities of the mind, controlling and regulating breath &c. The propensities of the mind are of two kinds, holy and unholy, the former tends to destroy future births and the latter to increase them. These cannot be slighted as they are the net results of the work of hundreds of past births and lives. They will not easily die out without long and constant efforts."

We see clearly now that the Vasanas manufactured and retained by the Jiva have to be dealt with by itself in a sensible and serious manner, for the purpose of securing liberation from their bondage. We have already noticed that it is this bondage of karmas that keeps the Jiva away from Eswara, and the task of approaching the Lord must therefore be necessarily hard and trying. Sincere devotion to God and earnest effort to relinquish evil and material desires, are the only possible means of attaining the Lord's blessed region. Few in this world could venture to come forward and assure us at present, as to their having done the best in either of these directions. The desire for material prosperity is all-powerful, and it is useless to pretend victory over the same, when it stands and dances before us with all the pride and pomp of a conqueror.

दन्तैरुच्चलितं धिया तरलितं पाण्यंघ्रिणा कम्पितम्
दृग्भ्यां कुड्मलितं बलेन गलितं रूपश्रिया प्रोषितम् ।
प्राप्तायां यमभूपतेरिह महाघाव्यां धरायामियम्
तृष्णा केवलमेकिकैव सुभटी धीरा पुरो नृत्यति ॥

5. We have now obtained a general idea of the reasonable contents of our sacred literature, as pertaining to valuable instructions useful for the religious advancement of man, and not as treating of incoherent History and absurd Geography unsuited even for the edification of school-going children. We have also more or less understood the main object and intention of our venerable forefathers in their voluminous productions of the sacred texts for the permanent benefit of their beloved posterity.

There are as already explained two main divisions in the classification of instructions furnished, named Yoga or Karma-Yoga, and Gnana or Gnana-yoga. The former refers to the process of removing all obstructions caused by mental agitaticns and disturbances, and the latter refers to the process of intellectual exercises leading to the correct perception of truth and the acquirement of proper knowledge. vide page 95 Volume I.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं मुनीश्वर ।
योगस्तद्वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम् ।
तस्मिन्निरोधिते नूनं उपशान्तं मनो भवेत् ।
मनस्पन्दोपशान्त्यायं संसारः प्रविलीयते ।
सूर्यालोकपरिस्पन्दशान्तौ व्यवहृतिर्यथा ॥

शाण्डिल्योपनिषत् ॥

"Two methods are prescribed for the subjugation of Chitha, named Yoga and Gnana, the former removes obstructions to real knowledge and the latter aids in correct perception. When the Mind is subdued, the samsara or worldly desires and miseries come to an end, as the wordly transactions of man for the day cease with the setting of the Sun."

The word Yoga means "to join", and it is often used as a general term to include Karma-Yoga and Gnana-Yoga, the object of both the processes being to join the Individual soul to the Universal soul. They are not intrinsically different as the work of both consists in mental exercises and meditation. In the Karma-Yoga, there is a preponderance of mental karmas or exercise and in the Gnana-yoga the meditation predominates over karma. In the former, as explained in the above quotation, the main work is negative as alluding to the destruction of the obstructive tendencies of the mind, and in the latter, it is more positive as the work to be done is intellectual and analytic, for the purpose of securing true knowledge of the Atman. Thus it is that the Bhagavat-Gita described both the processes as virtually of the same species. vide verse 5 Adhyaya V

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

"The final goal is the same for both Yoga and Sankhya. He who understands this understands correctly."

Karma-yoga which is a *mental* process is more negative and destructive in character, and Gnana-yoga which is an *intellectual* process, is more positive and constructive in nature. These two yogas are Puranically described as the Dekshinayana and the Uttarayana margas or the southern and the northern paths. Dekshina refers to the right hand which is capable of doing more dexterous *work*; Uttara refers to the left and also means *uttara* or to 'cross beyond the region of materiality'. The two Yogas are further described as the Pitri-yana and the Devayana, the former alluding to the region of *Soma* and the latter to the region of *Soorya*. A full Chapter extending to 140 pages in this

Volume is devoted to the explanation of this subject. The following quotation alone from page 28, may suffice to enable us to start with a clear idea of the subject matter.

य एवं विद्वानुदगयने प्रमीयते देवानामेव महिमानं गत्वादित्यस्य सायुज्यं गछत्यथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं सलोकतामाप्नोत्येतौ वै **सूर्याचन्द्रमसोर्महिमानौ** ब्राह्मणो विद्वानभिजयति तस्मात् ब्रह्मणो महिमानमाप्नोति तस्मात् ब्रह्मणो महिमानं ॥ नारयणोपनिषत् ॥

"Thus, the wise Bramhin who takes to the northern path attains the glories of the Devas and merges in the Sun. If he takes to the southern path, he attains the glories of the Pitris and securing the regions of Soma merges in Soma. By thus seeking the glories of Soma and Soorya, the wise Bramhin secures the glories of Bramhan."

The Mahimas or glories pertaining to Soorya and Soma are here plainly explained as alluding to two paths to be followed by man for the purpose of securing the glorious region of Bramhan. The Mahimas or glories are generally known as *Prebhavom* representing the forms of the formless, the same as the Bramha-kshetrom and the Sakala-nishkalom already noticed, vide page 57.

मृष्ट्यर्थं सर्वतत्वानां लोकस्योत्पत्तिकारणम् ।
योगिनामुपकाराय स्वेछया चिन्त्यते शिवः ।
निष्कळं तत्वमित्युक्तं सकळं मूर्तिरीरिता ।
सकळंनिष्कळं चैव **प्रभाव**मिति कीर्तितम् ॥

वातूलशुद्धागमम् ॥

"Siva settles of his own accord, for the use of the yogis, the creation of all the Tatwas and the origin of the Lokas. Nishkala represents the Tatwa; Sakala represents the Murti or form; and Sakla-nishkala represents the Prebhava or glory associated with the form."

The following extract of the quotation from page 33 will give a clear idea of the Soorya and Soma Vamsas, as representing the two glorious *paths* above referred to.

सप्तर्षयस्तु तैस्सार्धं मध्ये त्रेतायुगे पुनः ।
बीजार्थं वै भविष्यन्ति **ब्रह्मक्षत्रस्तु** वै नृपः ।
एतेन **क्रमयोगेन ऐळा इक्ष्वाकवो** नृपाः ।
उत्पद्यवानास्त्रेतायां क्षीयमाणाः **कलौ** युगे
अनुयान्ति युगाख्यन्तु यावन्मन्वन्तरक्षयम्
जामदग्न्येन रामेण क्षत्रे निरवशेषिते ।
रिक्तेयं वसुधा सर्वा क्षत्रियैर्वसुधाधिपैः ।
द्विवंशकरणं सर्वं कीर्तयिष्ये नि बोधत ।
ऐळश्चेक्ष्वाकुवंशश्च **प्रकृतीं** परिचक्षते ॥

मत्स्यपुराणम् ।

"In every Treta-yuga, the Sapta-Rishis originate with the king known as Bramha-Kshetra for the purpose of Bija (letters of mantras) and for continuation of Yugas to the end of the Manwantaras. This is the regular course of *yoga* by which the Ilas and the Ikshwakus originate in Treta and decay in Kali. After Parasu-Rama annihilated all the kshetriyas on the earth, the two vamsas named the Ilas and Ikshwakus originated. They are declared to represent the *Prakriti.*"

The description given is sufficiently plain, although it is furnished in a strictly Puranic style. We cannot afford to discuss at length in this short preface all the points touching upon this question. The preface is only intended to provide the readers with a general idea of the Puranic method adopted in our religious literature, in the treatment of the two important subjects named Karma-yoga and Gnanayoga, in the garb of Histories of the rulers of the two illustrious

dynasties known as Soma and Soorya. The passage quoted above, if properly understood would however furnish full information on the subject. The Sapta-Rishis or seven Rishis are said to originate in the Treta-yuga along with a king known as Bramha-kshetrom. The seven Rishis of course represent in Puranic language the seven Prakritis of our religious philosophy. Vide page 182 Volume I.

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
वसिष्ठश्च महातेजास्ते हि चित्रशिखण्डिनः ।
सप्तप्रकृतयोह्येतास्तथा स्वायम्भुवोष्टमः ।
एताभिर्धार्यते लोकस्ताभ्यः शास्त्रं विनिस्मृतम् ॥
महाभारतं—शान्तिपर्व ॥

"The Sapta-Rishis are known as Chitrasikhandins, consisting of Marichi, Athri, Angira, Pulastya, Pulaha, Kretu and Vasishta. They represent the *seven Prakritis*, and adding Swayambhuva make up eight. They are the supporters of the Lokas and the originators of Sastras."

The two Vamsas or dynasties of Ila and Ikshwaku have also been clearly explained as representing the Prakritis.

ऐळश्चैक्ष्वाकुवंशश्च **प्रकृतीं** परिचक्षते ॥

Nothing can be simpler and plainer. The Soma-vamsa starting with Ila alludes to karma-yoga and the Soorya-vamsa starting with Ikshwaku alludes to Gnana-yoga. These two vamsas consisting of Bramha-kshetrom are said to originate after the destruction of all the Kshetriyas on the earth by Parasu-Rama.

जामदग्न्येन रामेण **क्षत्रे** निरवशेषिते ।
रिक्तेयं वसुधा सर्वा क्षत्रियैर्वसुधाधिपैः :
द्विवंशकरणं सर्वं कीर्तयिष्ये निबोधत ॥

The Kshetras destroyed by Parasu-Rama are described as *Parthivam-kshetram* alluding to material forms as opposed to Bramha-kshetram, vide page 167.

असकृत्पार्थिवं क्षत्रं जघानामर्षचोदितः ॥

The two dyanasties specially reserved for the yogis thus originate after all conceptions of and desires for the material forms or Parthivam kshetram are annihilated. Again, these two dynasties are said to originate in Treta and end in Kali; that is they continue during the Treta and the Dwapara yugas.

एतेन क्रमयोगेन ऐळा इक्ष्वाकवो नृपाः ।
उत्पद्यमानास्त्रेतायां क्षीयमाणाः कलौयुगे ॥

The Soma-vamsa and Karma-yoga are thus associated with the Dwapara Yuga; and the Soorya-Vamsa and Gnana-Yoga are associated with a higher yuga called the Treta. The Kali yuga alludes to the absence of yoga and the Krita represents a stage of perfection where Yoga has been completed. vide pages 309, 310 & 311. Volume 1.

कृतं नाम युगं श्रेष्ठं यत्र धर्मः सनातनः ।
कृतमेव **नकर्तव्यं** तस्मिन् काले युगोत्तमे ॥
देवदानवगन्धर्व यक्षराक्षसपन्नगाः ।
नासन् कृतयुगे तात तदा न क्रयविक्रयः ।
न सामऋग्यजुर्वर्णाः क्रियानासांच **मानवा** ।
एतत् कृतयुगं नाम त्रैगुण्यपरिवर्जितम् ।
महाभारतम् ॥ वनपर्व ॥

भवेत् कृतयुगे धर्मो नाधर्मो विद्यते क्वचित् ।
योगक्षेमाः प्रवर्तन्ते प्रजानां नात्र संशयः ।
प्रजाः क्लिश्नात्ययोगेन प्रवर्तेत तदा कलिः ।

कलावधर्मो भूयिष्ठो धर्मो भवति न क्वचित् ।
योगक्षेमस्य नाशश्च वर्तते वर्णसङ्करः ॥
महाभारते। शान्तिपर्व ॥

"Krita is the greatest of the Yugas, where eternal Dharma is complete having no more to be done. In the Krita, there are no Devas, Danavas, yekshas, Rakshasas and Pannagas, there is no buying, no selling; no difference of Vedas and no human action."

"In the Krita yuga, Dharma is unabated and yoga is perfectly safe. In the Kali, there is no Dharma, and there is no safety for Yoga; the varnas also get intermixed."

We are now in a sound position to understand clearly the general relation and relevancy of Time and Personality so far explained in our religious literature, in spite of thundering and confounding criticisms against them alleged to be established on historical grounds. We have conveniently seen that Time and Personalities in our Puranic history are always unmistakable and permanent; we need not therefore foster any fear of their fluctuations or chances to become anachronisims or even exaggerations under the existing circumstances. The present difficulty after all, lies only to some extent in securing the required combination of sympathy with capacity, for when the one is available the other is too often unfortunately absent.

मनीषिणः सन्ति न ते हितैषिणो
हितैषिणः सन्ति न ते मनीषिणः ।
सुहृच्च विद्वानपि दुर्लभो नृणाम् ।
यथौषधं स्वादु हितं च दुर्लभम् ॥

6. Having thus far enquired into the general character of the contents of our sacred literature as a whole, it remains to notice the specific nature of the subject matter

dealt with in this second Volume which contains Chapters IV & V of the essay. Chapter IV is intended for explaining in detail, the real significance of the two vamsas or dynasties Puranically known as the Soma and the Soorya Vamsas which technically represent the two scientific processes named Karma-yoga and Gnana-yoga. Chapter V then takes up the treatment of one of these Vamsas namely the Soma-vamsa, in the order of their importance from below upwards. The main portion of the religious instructions conveyed by a discription of this Vamsa being elaborately explained in the Maha-Bharata, that Chapter is set apart for a detailed examination of the great Epic. The third Volume of this Essay will similarly deal with the Ramayana, which virtually contains an exhaustive treatment of the religious instructions connected with Gnana-yoga, which the ancient authors wished to convey in the name of Soorya-vamsa. Confining ourselves now to the contents of the present Volume, it has to be noted here that Chapter IV on the Soorya and Soma Vamsas, touches also upon the so-called history of Sri-Krishna as the Lord who chiefly fiigures in the Mahabharata examined in Chapter V. Both the chapters in this volume combined, will thus furnish almost a complete account of the scientific process known as Yoga and Karma-yoga in our religious literature, as differing from the process known as Sankhya and Gnana-yoga.

For the readers to be better prepared this proposition in itself might demand fuller explanation touching the contents of this Volume. The three Puranic items, Time, Place and Personality, directly relating to the subject under reference, namely Karma-yoga, may be briefly noticed here.

1. Under the head of Personality, the significance of Sri-Krishna and Arjuna alone might suffice to be understood for the purpose of starting with the subject, vide pages 68 & 69.

वान्मीकिरुवाच ॥

वेदः परिणतो भूत्वा महाभारततां गतः ।
स्त्रीशूद्रद्विजबन्धूनां वेदार्थज्ञानहेतवे ।
भारतं कृतवान् पूर्वं देवो नारायणस्वयम् ।
भारतस्य विधानाय त्वं नारायणनिर्मितः ।
रामायणाच्च विस्तीर्णं त्वं महाभारतं कुरु ।
रामायणपरीपाट्यात्वंमहाभारतंकुरु ।
परमात्मस्वरूपस्य सीतारामस्य चेष्टितम् ।
वर्णितचैकरूपस्य तच्छरीरविशेषवत् ।
स एव देवो भगवान् कृष्णः कमललोचनः ।
जीवद्वितीयश्चिक्रीड भूभारक्षयहेतवे ।
जीवात्मपरमात्मानौ नरनारायणावुभौ ।
नारायणो वासुदेवो नरश्चैवार्जुनाह्वयः ।
नरनारायणमयं तन्महाभारतं विदुः ।
एकं नारायणमयं कृतं रामायणं मया ।
रामायणे भारते च विशेषोयमुदाहृतः ।

ब्रह्मधर्मपुराणम् ।"

"Vanmiki addressing Vyasa said. For the purpose of imparting the true meaning of the Vedas to low Braimhins, Sudras and females, the Vedas took the form of Maha-bharata which was originally (done) composed by Narayana, Himself. For the publication of the same, you are created by Narayana. You should (do) compose the Maha-bharata bigger than the Ramayana, but only in the same style. In the Ramayana, the workings of Sita-Rama or the single Paramatma are described *as if* he had a physical body,

The beautiful Krishna is doubtless the same divinity, only he is accompained by Jiva for the purpose of removing the burden of the earth. Narayana represents Vasudeva and Paramatma. Nara represents Arjuna and Jivatma. Maha-Bharata thus treats of Nara and Narayana combined. Ramayana treats of the single Narayana. This is exactly the difference between Bharata and Ramayana."

The above description, plain as it is, is of course furnished in the usual Puranic style. The word used here for denoting the composition of the Ramayana as well as Bharata is the verb *do*; and it will be invariably found used on all such occasions, showing that the contents refer to instructions for doing or practice. It doubtless gives us a clear idea of the difference between the two texts. Mahabharata includes the work of Jivatma for its own purification by the process of Karma-Yoga. Ramayana requires the work of discovering the Paramatma by the process known as Gnana-yoga. We can now easily understand that Krishna and Rama are technical names for the divine bases for Karma-yoga and Gnana-yoga respectively. They also denote the highest stages of development attainable by the two processes. To understand more clearly the technical significance of the term Krishna we may notice below the component parts of the roots from which it is derived. vide page 104.

ब्रह्मणो वाचकः कोऽयं ऋकारोनन्तवाचकः।
शिवस्य वाचकः षश्च नकारो धर्मवाचकः।
अकारो विष्णुवचनः श्वेतद्वीपनिवासिनः।
नरनारायणार्थस्य विसर्गो वाचकः स्मृतः।

सर्वेषां तेजसां राशिः सर्वमूर्तिस्वरूपकः ।
सर्वाधारः सर्वबीजस्तेन कृष्ण इति स्मृतः ॥
ब्रह्मवैवर्तपुराणम् ॥

"Ka refers to Bramha; Ri to infinity; Sha to Siva; Na to Dharma; A to Vishnu and the visarga or two dots to the combination of Nara and Narayana. He combines in him the forms of all and the brightness of all. He is the support and cause of everything."

It would be particularly interesting to notice here that the Puranic idea of Arjuna is included in the derivation of the term Krishna, as an inseperable ingredient. Besides, the derivation in itself precludes all possibilities of representing the Lord of Karma-yoga as a human being. This fact is clearly mentioned also in the holy texts to avoid misinterpretation. vide page 100,

न तस्य प्राकृती मूर्तिः मेदोमांसास्थिसम्भवा ।
गोविन्द एव पुरुषो ब्रह्माद्यास्त्रिय एव च ।
तत एवं स्वभावोयं प्रकृतेर्भावं ईश्वरः ।
पुरुषप्रकृती चाद्यौ राधावृन्दावनेश्वरौ ॥
पद्मपुराणम् ॥

"He has no physical form consisting of flesh, bone or marrow. He the Eswara is the only Purusha or male, all else from Bramha downwards being feminine. Radha and Krishna represent Prakriti and Purusha the original causes of everything."

It is earnestly hoped that the readers would be satisfied with this much of explanation on the point in question, as more of it in a short preface would surely be out of place. We may however briefly notice in this connection the Puranic significance of a few important technical terms apparently appearing like geographical sites relating to the work of Krishna and to the scenes of the Maha-bharata.

a. Mathura, the nativity of Krisha is defined thus. vide pages 246 and 247 Volume I.

मथ्यते तु जगत्सर्वं ब्रह्मज्ञानेन येन वा ।
मत्सारभूतं यद्यस्त्यान्मथुरा सा निगद्यते ॥
गोपालपूर्वतापिन्युपनिषत् ॥
स्वस्थानमधिकं नाम ध्येयं माथुरमण्डलम् ।
सहस्रपत्रकमलाकारं माथुरमण्डलम् ।
विष्णुचक्रपरीमाणं धाम वैष्णवमुत्तमम् ॥
पद्मपुराणम् ॥

"If you churn (or destroy) the existing cosmology of man, by the knowledge of Bramhan, that which remains pertaining to me is called Mathura."

"Mathura, the sacred region of Vishnu is fit for meditation as a lotus of thousand petals and as large as the disc of Vishnu in its extent."

The descriptions of Mathura furnished in these sacred texts are entirely omitted in Duncan's geography of India, and yet this Mathura is identified with Muttra in Upper India. The geographist however is not responsible for this identification as he never composed his geography by referring to these texts. The religious texts here quoted, also fail to assure us that Mathura above described is the same as Muttra mentioned in Duncan's geography. Besides, the description of Krishna already noticed in the religious texts, as having no physical body, unfortunately adds to the difficulty of believing that Muttra in Upper India is the nativity of the Lord. The following is the description of the forest of Brindavana which is the favourite resort of the Lord. vide page 247 Volume I.

सात्वतां स्थानमूर्धन्यं विष्णोरत्यन्तदुर्लभम् ।
नित्यं वृन्दावनं नाम ब्रह्माण्डोपरि संस्थितम् ।

पञ्चयोजनमेवं हि वनं मे देवरूपकम् ।
कालिन्दीयं सुषुम्नाया परमामृतवाहिनी ।
यत्र देवाश्च भूतानि वर्तन्ते सूक्ष्मरूपतः ।
आविर्भावस्तिरोभावो भवेदत्र युगे युगे ।
तेजोमयमिदं स्थानं **अदृश्यं चर्मचक्षुषाम्** ॥

पद्मपुराणम् ॥

"The divine and eternal forest known by the name of Brinda-vana is the highest region of Vishnu. It is five yojanas in extent and situated above the Brahmanda, on the Sushumna Nadi called Kalindi. The gods and the elements reside there in their subtle form. My incarnations and subsequent disappearance in the various yugas take place there. It is the bright region of light invisible to mortal eyes."

Brindavana, the favourite forest of Krishna, where he occasionally incarnates, is said to be situated *above* the Brahmanda which contains the fourteen Lokas. It is also described as invisible to mortal eyes. Probably for these very reasons, it is now assured as representing an earthy spot in Upper India. The famous Dwaraka belonging to Krishna is explained as follows. vide page 249 Volume I.

चतुर्णामपि वर्णानां यत्र द्वाराणि सर्वतः ।
अतो **द्वारवतीयुक्ता** विद्वद्भिस्तत्त्ववेदिभिः ।
द्वारकावासिनः सर्वे नरा नार्यश्चतुर्भुजाः ॥

स्कान्दपुराणम् ॥

"The wise name it Dwaraka because it contains plenty of openings or door-ways for the admission of Dharma, Artha, Kama and Moksha. The residents of Dwaraka, both males and females, possess four hands."

Perhaps in the days of Krishna, in some early century, B. C., Dwaraka was the seat of a great University which

dubbed all people as Graduates and gave them gowns provided with the additional two hands.

Let us now move on to the famous battle field of Kurukshetra, the scene of the Maha-Bharata war. vide pages 235 & 236 Volume I.

अविमुक्तं वै **कुरुक्षेत्रं** देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनम् ॥
रामोत्तरतापिन्युपनिषत् ॥

भूर्लोके नैव संलग्नं अन्तरीक्षे ममालयम् ।
अविमुक्ता न पश्यन्ति मुक्ताः पश्यन्ति चेतसा ।
श्मशानमेतत् विख्यातं **अविमुक्त**मितिस्मृतम् ।
वरणायास्तथाह्यस्या मध्ये वाराणसी पुरी ।
तत्रैव संस्थितं तत्वं नित्यमेवाविमुक्तकम् ॥
कूर्मपुराणम् ॥

सहोवाचेति जाबालिरारुणेऽसिरिडा मता ।
वरणा पिङ्गला नाडी **तदन्तस्त्वविमुक्तकम्** ।
सा **सुषुम्ना** परा नाडी त्रयं **वाराणसी** त्वसौ ॥
स्कान्दपुराणम्- काशीखण्डम् ॥

"Kurukshetrom is Avimuktom. It is the abode of Bramha and a place for worship even by the gods."

"My abode known as Avimukta is not on this earth but is in the sky. The liberated alone could perceive it by their mind; others could not see. It is the cremation ground. The town Varanasi lies between Varana and Asi. The eternal Tatwom known as Avimuktom is situated there."

"The Jabala Upanishat says that Asi refers to the Ida Nadi and Varana to the Pingala Nadi. Between these two lies Avimukta which reprents the great Sushumna Nadi. These three combined make up Varanasi."

We have here a clear Puranic description of the topography of *Kurukshetra*. It is the same as Avimuktom. Asi represents the Ida Nadi and Varana the Pingala Nadi. Between these two Nadis is Avimuktom situated in the sky representing the Sushumna Nadi. Three Nadis combined go by the name of Varanasi. It may be safely observed that the various passages quoted from the different texts here dealing with one and the same point, never disclose any inconsistencies, but on the contrary they only explain each other more clearly. At the same time, none of the available passages in the texts seems to establish the prevailing views on the sacred subject. It may however be assured in this connection that all the passages quoted in this Essay as authority are taken only from recent publications of books printed and made accessible to all.

The inconsistencies, irrelevancies and incoherencies of which we hear so much in these days as applied to the contents of our sacred texts, apply therefore only to the varieties of modern interpretations and criticisms which are obtained gratis in abundance.

पश्यन्ति नैव कवयो निजकाव्यदोषम्
भक्षन्ति नो बलिभुजो निजजातिमांसम्।
जल्पन्ति नैव मधुपा निजमर्मवाक्यम्
कुर्वन्ति नो युवतयः पुरुषेषु बीजम्॥

7. Before closing this preface, a word of apology is due in behalf of the publication of this second Volume in two parts. It was no boubt originally intended to be published after completely printing the same; but now for the sake of convenience it is divided into two parts under the valuable advice of several of my esteemed well-wishers and sympathisers who are probably growing somewhat impatient

over the delay in printing. This book containing Part I includes Chapter IV on "the Soorya and Soma Vamsas, and the first five Parvas of the Maha-Bharata treated in Chapter V. Part II will thus contain the remaining thirteen Parvas of the Maha-bharata with which Chapter V and Volume II close. Part II starting with Bhishma-Parva will contain in its beginning a thorough examination of the eighteen Adhyayas of the celebrated Bhagavat-Gita, especially made with a view to ascertain the real Puranic significance of the Gita as a religious text appearing in the midst of the great Epic. Having already noticed the Puranic significance of Kurukshetra, Krishna and Arjuna, it would be necessary here to assure the readers that the eighteen Parvas of the Maha-Bharata as well as the eighteen Adhyayas of the Bhagavat-Gita, are carefully enquired into in the second Volume of this essay, with the express object of securing the conviction that the whole text virtually deals with the religious philosophy of Karma-yoga, and that it has not the slightest connection with the ancient history of the Indian Peninsula of any known or unknown periods, relating to deceased monarchs or extinct nationalities. I earnestly wish to be clearly understood here, that, no politic reconciliations or half-hearted admirations of the religious texts as being partly historical and pratly mythical, no intolerant criticisms of their being entirely incoherent and unscientific compositions, no silly interpretations of their being literally true as containing extraordinary incidents of the days of yore, are in the least admitted or even connived at, in any portion of this essay. It is anxiously and sincerely contended that the subject in its entirity as well as in its parts is highly philosophical and scientific in character, in spite

of its modern caricature into historical and geographical shapes. The holy and philosophical region of Kurukshetra defined and explained alike in every religious text, could under no circumstances be permitted to be annihilated or even polluted. It is a sacred gift by God to humanity at large, which no unprivileged or unqualified soul has the right to defile. Every man and woman is allowed the chance of resorting to this sacred spot to fight out his or her battle of the Maha-Bharata, provided he or she secures the preparatory qualifications. The battle to be fought is internal and terrible, and no external pretentions would be of any avail in gaining the required victory which once obtained undoubtedly leads to glorious results. One need not altogether despair of success in such a furious battle. Much depends upon the preparation, which virtually consits in raising ourselves to the satwic qualifications of Arjuna, or in plainer language, in converting ourselves into a *Nara* or true man. As soon as this noble work is accomplished, Lord Krishna will appear for help. He has no physical form and he will not take up arms and join us in the fight. He will only teach us the sacred Bhagavat-Gita which contains complete instructions for successfully conducting the great war of the Maha-Bharata. We must however be prepared to attend the battlefied and to station ourselves in the midst of the contending armies before we can hope to obtain even a single lesson from the sacred Bhagavat-Gita. How few in this material world are at present qualified and prepared for this gigantic venture is a simple question of fact. And yet many there are, ready to talk lightly of the Gita, as if they have completely mastered the whole of it.

The arduous work of Karma-yoga begins only after a good deal of self-denials and renunciations combined with

a sincere disgust for all the worldly pomp and pleasure. Its very plane is far far away from that of human desires, human wars and human politics. What a futile and disgraceful attempt is displayed in modern times by the literati of the day, in making comparisons with and drawing inferences from the sacred Gita, connecting its contents with Political, Social, Historical and Topographical affairs of the insignificant man? The Gita has to be preached at *Hastina-purom*, the sacred city which rises only after the destruction of the Hasti or huge elephant of human desire beautifully explained in the following passage. vide page 86.

रामेच्छा नाम करिणी सेदंमेऽस्त्विति रूपिणी ।
शरीरकानने मत्ता विविधोल्लासकारिणी ।
मत्तेन्द्रियोग्रकळभा रसनाकळभाषिणी ।
मनोगहनसंलीना कर्मदन्तद्वयान्विता ।
मदोऽस्या वासनाव्यूहः सर्वतः प्रसरद्वपुः ।
इच्छानागी निहन्त्येषाकृपणान् जीवसंचयान् ।
संसारदृष्यो राम तस्याः समरभूमयः ।
भूयो यत्रानुभवति नरो जयपराजयौ ।
इच्छाविछुरितो जीवो विजहाति न दीनतां ॥

ज्ञानवासिष्ठम् ॥

"O. Rama! human desire is in the form of a terrible elephant. It madly roams about in the forest of human body making loud noise and doing immense mischief. It often conceals itself in the den of human mind with its double tusks of Karma. Its madness caused by Vasanas extends all over the body. It wages war in the battle-field of worldly affairs and destroys many an unthinking soul. It subjects every worldly-wise man to its own sway and ever keeps him in distress."

Thus, the man of the world, virtually keeps his permanent abode at present in *Hasti-purom*, where there are no holy battles of the Maha-bharata to be fought nor sacred preachings of the Gita to be heard. He should therefore prepare himself first for his pilgrimage to the holy city of *Hasti-na-purom* in the divine region, if he wish to benefit himself by the Gita and the Maha-bharata. Careful study of religious philosophy, strict adherence to ethical conduct and staunch devotion to Sri-Krishna the Lord of Yoga, are the unavoidable requisites for the real object to be secured, and it is but vain talk and waste of time to be harping over irrelevant material affairs for this purpose.

नित्यानित्यविचारणा प्रणयिनी वैराग्यमेकं सुहृ-
न्मित्राण्येव यमादयः शमदमप्रायाः सखायो मताः ।
मैत्र्याद्याः परिचारिकाः सहचरी नित्यं मुमुक्षाबला-
दुछेद्या रिपवश्च मोहममतासङ्कल्पवैरादयः ॥

THE PERMANENT HISTORY

OF

Bharata Varsha.

Vol I. Price Rs. 3·

Vol II. Part I. Rs· 2·

Both together Rs· 4-8-only· Postage Extra,

Can be had of:—

N. RAGHAVIER B. A. B. L.,
Cotton Hill,
TRIVANDRUM.

Our Agents ;—

THE MANAGER,
Vedic Mission Home,
MYLAPORE, MADRAS.

MESSRS. THACKER SPINK & Co.,
CALCUTTA.

MESSRS. D. B. TARAPORE VALA & SONS,
103. Medow's Street
BOMBAY.

MESSRS. NAGASUBRAMONEY RAO, BROS.
Bridge, TINNEVELLY.

CHAPTER IV.

The Soorya and Soma Vamsas.

The subject of this essay has been already stated at the title page to be "The Permanent History of Bharata-varsha". In accordance with the previous classifications in the preceding chapters, of technical terms found used throughout our religious literature, the significance of the geographical description of Bharata-varsha may be first explained. Besides, in a historical treatise or even in a story book, it is the common practice and the natural order of treatment to commence with the descriptions of the country, town or other locality where the scene of action is said to have taken place.

As the general description goes in the texts, Bharata-varsha is said to lie to the south of Meru and to be situated at the southern extremity of Jambu-dwipa.

जम्बूद्वीपे भारतवर्षे भरतः खण्डे मेरोः दक्षिणे पार्श्वे ॥

We have here four distinct terms to be explained, each separately and all the four together, in order to obtain any satisfactory or convincing interpretation, whatever might be the style of explanation adopted. The current interpretation, identifying Bharata-varsha with India, does not and could not satisfactorily explain any one of these terms, nor could it furnish any relevant or consistent idea by the combination of all. If Bharata-varsha is taken to mean India, Bharata-khanda, naturally a sub-division of India, becomes meaningless and inapplicable, as the two terms together are used all over India. The Meru with its altitude of 100

thousand Yojanas or 800 thousand miles is said to be situated in the centre of Jambu-dwipa. If Jambu-dwipa is taken to mean the earthy globe with its 8,000 miles diameter, the Meru whose altitude is 100 times greater than the diameter of the earth, must be easily visible. Again, Bharata-varsha situated in the southernmost extremity of Jambu-dwipa, must be found located somewhere near the South Pole.

With so much of inconsistencies and inapplicabilities in the mere combination of four technical terms, there is still the tendency to persist in the interpretation given, in spite of its serving no useful purpose of any kind even if it is accepted. The dimensions given in the texts are passed over easily as exaggerations and the definitions specifying the intended significance are overlooked and utterly uncared for, as poetical flourishes and Puranic fancies, as if the interpreters alone are free from such serious faults. It is in no way a profitable work here to go further into the details of mistaken views on the subject formed from imaginations rather than by reading the texts properly. We may however proceed with our enquiry into the texts themselves, without wasting time any longer, and the following extracts from the previous quotations may be reiterated for the purpose of convenient reference and for clearing unnecessary doubts for the future, regarding the correct significance of the terms Meru, Jambu and Bharata-varsha as used in our religious literature.

कल्पशेषाणि भूतानि सूक्ष्माणि **पार्थिवानि** च ।
सा चैषा ह्यैश्वरी माया जगतः समुदाहृता ।
स एव पर्वतो मेरुः **देवलोक** उदाहृतः ॥
व्योमशब्दं चतुरश्रङ्गं सर्वदेवमयञ्च यत् ।
गरिकाणवसम्भूतं यदन्तर्गर्भमाश्रितम् ।
तत्रोत्पन्नमिदं व्योमकलेर्**व्योममही** स्मृता

तस्मिन् व्योम्नि त्रयस्त्रिंशत् क्रीडन्ते यज्ञियास्सुराः ।
एष मेरुस्तथाव्योम एष धर्मश्च पठ्यते ।
सर्वदेवमयश्चायं मेरुर्व्योम इति स्मृतः ।
तथा वेदमयश्चापि पठ्यते नात्र संशयः ।
शृङ्गाणि चतुरो वेदाः पूर्वशृङ्गादयो विदुः ॥
मेरुमध्ये स्थिता या तु मूलादाब्रह्मरन्ध्रगा ।
मेरोर्वामे इडा दक्षे पिङ्गला च स्थिते उभे ॥
अथ योगवतां श्रेष्ठमसृजत्भूरिवर्चसम्
स्रष्टारं सर्वलोकानां ब्रह्माणं सर्वतोमुखम् ।
तस्मिन् हिरण्मये पद्मे बहुयोजनविस्तृते ।
सर्व तेजोगुणमये पार्थिवैर्वलक्षणैर्वृते ।
तच्च पद्मं पुराणज्ञा पृथिवीरूपमुत्तमम् ।
नारायणसमुद्भूतं प्रवदन्ति महर्षयः
या पद्मसारता देवपृथिवी परिचक्ष्यते ।
ये पद्मसारगुरवः तान् दिव्यान्पर्वतान् विदुः
हिमवन्तञ्च मेरुञ्च नीलं निषधमेव च
कैलासं शृङ्गवन्तञ्च तथाद्रिं गन्धमादनम्
पुण्यं त्रिशिखरञ्चैव विन्ध्यमस्तञ्च पर्वतम् ।
एते देवगणानाञ्च सिद्धानाञ्च महात्मनाम् ।
आश्रयाः पुण्यशीलानां सर्वकामफलप्रदाः
एतेषामन्तरे देशो जम्बूद्वीप इति स्मृतः ।
जम्बूद्वीपस्य संस्थानं यज्ञिया यत्र वै क्रियाः ॥
यथा हि पुरुषः पश्येदादर्शे मुखमात्मनः
एवं सुदर्शनो द्वीपो दृश्यते चक्रमण्डलः ।
सुदर्शनो नाम महान् जम्बूवृक्षस्सनातनः ॥
तस्य नाम्ना समाख्यातो जम्बूद्वीपस्सनातनः ।
सृष्टिस्तु द्विविधा ज्ञेया देवासुरविभेदतः ।
हरिभक्तियुता दैवी तद्भक्तान्मासुरी स्मृता ।
जम्बूप्लक्षाभिधानौ च शाल्मलश्च कुशस्तथा ।

क्रौञ्चः शाकः पुष्करश्च ते सर्वे **देवभूमयः**
कर्मभूमिश्च गौर्ज्ञेया **श्रुतिरूपा** जगन्मयि ।
इयं भूमिर्महाभागा सर्वदा च सनातनी ॥
भारतेषु स्त्रियः पुंसो नानावर्णाः प्रकीर्तिताः
नानादेवार्चने युक्ताः नानाकर्माणि कुर्वते ।
कर्मभूमिरियं विप्रा नराणामधिकारिणाम् ।
चत्वारि भारते वर्षे युगानि कवयोब्रुवन् ।
कृतं त्रेता द्वापरञ्च कलिश्चान्यत्र न क्वचित् ॥
क्षारोदधेरुत्तरं यद्धिमाद्रेश्चैव दक्षिणम्
ज्ञेयं तद्भारतं वर्षं सर्वकर्मफलप्रदम् ॥
इदन्तु **मध्यमं** चित्रं शुभाशुभफलोदयम् ।
उत्तरं यत्समुद्रस्य हिमवद्दक्षिणञ्च यत् ।
वर्षं तद्भारतं नाम यत्रेयं **भारती** प्रजा ।
भरणाच्च प्रजानां वै मनुर्भरत उच्यते ।
निरुक्तवचनाच्चैव वर्षं तद्भारतं स्मृतम् ॥

2. The explanations given in the extracts may be noticed here without a literal translation for the same as it has been already furnished for the full quotations.

Two distinct references are explained regarding the term Meru, one is philosophical and the other is Yogic. Vyoma, Dharma, Veda-maya, Deva-maya and Deva-loka are mentioned as its exact synonyms. Meru is clearly described as situated in the centre of the lotus of Deva-bhumi It could thus be easily understood as representing the Vedic centre from which all varieties of religious devotion radiate and towards which every form of it converges. This is no doubt the philosophical idea of it. The spinal column with the Sushumna Nadi inside is named by Yogis as Meru, on account of their using certain plexus or nervous centres in it for religious meditation. The Ida and Pingala Nadis are

said to lie on either side of this Meru. No further passages could however be found in the texts to corroborate the current view of Meru as a hill or mountain situated on this earthy globe in Tibet or Central Asia beyond the Himalayas. In spite of his persistence in the geographical application, no local Pandit has yet been able to point out the Meru anywhere, and no Theosophist either has been able to discover the same with his notions of black or white magic. In fact the technical word Meru as used by our venerable sages in the religious texts emphatically represents the negation of all the Pandit's ideas of materiality and his greed for material prosperity, as well as the rejection of all the Theosophist's unphilosophical desires for magical exhibitions. It clearly refers to the Avyakrita, the terminus of all the finite exhibitions of matter. It is here that the four Vedas originate from the four faces of the Great Bramha. Be he the Pandit or be he the Theosophist, the more Meru is materialised, the more it will recede from his sight and vanish for good. The earth and hills referred to are all distinctly mentioned as divine and not earthy, "Deva-Bhumis" and "Divya-parvathas".

The term Dekshina or South of Meru might require an explanation. Dekshina, literally means the right hand side, as the cardinal points are supposed to have been originally determined by standing against the rising sun. The right hand side representing the south refers to the hand itself which is the best instrument in the human body for proper action. All the finite conceptions from the infinite centre Meru outwards are active or evolutional and not involutional or passive. All the devotional practices from the outermost point, up to the centre Meru, therefore falls within the category of processes dealing with finite ideas, whether they are classed under Sankhya or Yoga. Dekshina refers to the

Karma-kanda in general, alluding to the right ear which is considered stronger than the left and which represents hearing or studying the Vedas whose first part being the Karma-kanda.

पितृहू दक्षिण: कर्ण: उत्तरो देवहू: स्मृत: ॥

The word Dekshina also means Intellect. शेमुषी दक्षिणा प्रोक्ता। The intellectual energy exerted and the consequent powers acquired in this direction until the centre is reached, are denoted by this word.

Jambu-dwipa, ordinarily interpreted as representing the earth, clearly denotes the sphere of devotion.

जम्बूद्वीपस्य संस्थानं यज्ञिया यत्र वै क्रिया:

Is is said to be situated in the midst of divine mountains in the divine earth, the lotus of Deva-prithivi. Jambu-dwipa is also called Sudarsana-dwipa, and it is explained as the reflection of the original Bramhan, alluding thereby to the various stages of attainment in the devotional practices pertaining to the Sâbda-bramhan or Purana-purusha. All the seven Dwipas beginning with Jambu in the centre are distinctly mentioned as Divine and not earthy 'ते सर्वे देवभूमय:' ॥ Jambu as we have already seen consists of nine Varshas or continents of which eight are described as the Divine localities provided for the enjoyment of eight Sidhis acquired, and the nineth named Bharata-varsha is mentioned as Karma-Bhumi or Karma-kshetra, the sphere for devotional practice.

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि स्वर्गिणां पुण्यशेषोपभोगस्थानानि भौमानि स्वर्गपदानि व्यपदेशन्ति ॥

This Karma-bhumi is plainly mentioned as the 'Madhyama' or middle stage and also as 'Sruti-rupa' or in the form of the

Vedas. The Nirukta or root-meaning of the word 'Bharata' gives the idea of supporting or saving oneself, and 'Bharati-praja' refers undoubtedly to the intellectual development aimed at. The situation of Bharata-varsha is ingeniously marked as lying between the Saline ocean and the Himadri, to the north of the former and south of the latter. The word Uttara used to denote north signifies also to cross beyond. 'उत् तरतीति उत्तरः' ॥ A beautiful and detailed description of the Saline ocean alluding to the Samsara-sagara or ocean of worldly misfortunes and sorrows is given in quotation 3, Para 6 Section I Chapter III which is well worth noting. Bharata-versha thus clearly represents the specific processes of devotional work provided in our religion, by which man could save himself from being drowned in the saline ocean filled with the waters of lament and sorrow. The moment one enters the Bharata-varsha by his sincere and religious devotion, he virtually gets over the ocean of grief; such is the nature of the holy Karma-bhumi provided for man by the venerable sages. Its northern boundary, the Himadri is the cold region, where the mind may rest cool and enjoy the bliss of freedom from the burning worry and pain of Samsara. Taking a philosophical view of this excellent and vivid description, it can be easily inferred that the functions of the mind are not entirely extinct even in the Himadri, which serves to represent only the utmost boundary of Agnana bordering on Gnana, as the sphere beyond it is described as Para-loka or seat of Gnana.

उत्तरे हिमवत्पार्श्वे पुण्ये सर्वगुणान्विते ।
पुण्यः क्षेम्यश्च काम्यश्च स परो लोक उच्यते ॥

Here also the word Uttara must be understood as meaning passing beyond.

The significance of Bharata-khanda, commonly understood as a sub-division of Bharata-varsha yet remains to be examined. Karma-bhumi and Karma-kshetra have been already noticed as synonyms of Bharata-varsha. Bhumi or Kshetra as referred to in the texts is clearly explained in the following extracts.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्तितम्प्राहुक्षेत्रज्ञ इति तद्विदः ।
क्षेत्रज्ञञ्चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्र क्षेत्रज्ञयोर्ज्ञानं यत्तत्ज्ञानं मतं मम ॥
इन्द्रियाणि नरैः पञ्च षष्ठं तन्मन उच्यते ।
सप्तमीं बुद्धिमेवाहु क्षेत्रज्ञं विद्धि चाष्टमम् ।
चक्षुरालोकनायैव संशयं कुरुते मनः ।
बुद्धिरध्यवसानाय साक्षी क्षेत्रज्ञ उच्यते ॥

From the description here given we clearly see that the interpretation of Bharata-kanda as a sub-division of Bharata-varsha is correct, although in accordance with the current method of geographical identification, the interpretation is totally inapplicable and completely absurd. Bharata-varsha or Karma-kshetra is a collective expression for all the Kshetras or human bodies specially entitled to and qualified for Karma or devotional practices prescribed by our religion; and Bharata-khanda applies to a single individual thus qualified. Here the human body or Kshetra does not merely mean the physical one, but consists of the five senses, mind and Intellect; and the Kshetragna is represented as standing aloof as a witness of the Kshetra.

It will be evident from these explanations that every body is not really privileged to use the expressions Bharata-Varsha, Bharata-Khanda &c, in repeating the Samkalpa-Mantras at the commencement of every religious ceremony.

Every religious Hindu is at present presumed, simply as a matter of grace, to have entered the Bharata-varsha or Karma-kshetra and entitled to use such Mantras. At any rate it is certain that those who exert not, to enter this region of Karma-bhumi, are destined only to keep ever sinking and rising in the saline ocean of Samsara drifted along in different directions as human weaknesses chance to take them, without a hope of getting ashore.

कचिद्विद्वद्गोष्ठी कचिदपि सुरामत्तकलहः
कचिद्वीणानादः कचिदपि च हाहेति रुदितम् ।
कचिद्रम्या रामा कचिदपि जराजर्जरतनु-
र्न जाने संसारः किमयमृतमयः किं विषमयः ॥

3. Having thus once for all ascertained what Bharata-varsha, Karma-bhumi or Karma-kshetra represents for the purpose of correctly understanding the so-called geographical references in this essay, the apparent periods of historical incidents to be similarly explained within the limited requirements of our undertaking may be enquired into.

चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन् ।
कृतं त्रेता द्वापरञ्च कलिश्चान्यत्र न क्वचित् ॥

'The four Yugas enumerated by the wise namely, Krita, Treta, Dwapara and Kali are found only in Bharata-varsha and no where else'.

The real significance of Yugas in general has been already explained in detail in the previous chapter. The above limitation of their application to the Bharata-varsha alone makes the whole matter clear to every man of common sense. Any form of interpretation contrary to the definitions clearly furnished here from the texts, could only

be rejected as irrelevant, whether proceeding from a respectable local Pandit or from a civilized foreign Critic. In spite of the quasi-religious and quasi-scientific character of the Theosophist's efforts, his view on the point exactly amounts to nothing more than that of the simple antiquated Pandit unacquainted with the progress or nature of Western Science. Before proceeding therefore with the enquiry of details connected with our main subject either referring to the Bharatavarsha or to the Yugas, we must most emphatically reiterate in the clearst terms possible, the irrelevancy and inapplicability of the current interpretations, most carelessly offered by the least enquiring critics for the elucidation of a subject of the highest importance to mankind. In this serious subject, it is indeed a sin to put forth voluntarily absurd interpretations on any account, with the practical effect of completely frustrating the noblest aim and object of its venerable authors. It is equally wrong and culpable to tolerate the free circulation of such destructive and silly commentaries either as a matter of courtesy or indifference. In the light of the modern boasted civilization, it is surely a disgrace to be silent over such irresponsible vandalism. Comparatively trifling questions now-a-days, like widow-marriage and interdining give rise to hot discussions, voluminous talks and news-paper harangues. No man or woman had ever to lose life or go to hell on account of indifference to such social matters. The venerable Sanyasis and Revered monks and nuns will bear ample testimony to this fact. Besides, it is still a standing stigma in our midst, that general poverty and constantly recurring fatalities by sheer famine in the land have not received any adequate attention and sympathy from the Reformers in other directions. With regard to our sacred religion however, any idea of reform, under the existing conditions, must start

with the special disadvantage consequent on the ignorance of the subject, often coupled with the want of religious faith and interest or inclination to enquire or study. Every thing in it is boldly and shamelessly presumed to be old fahioned, unscientific unpractical and even injurious to society in general, and therefore demanding immediate reform from incompetent, unsympathetic and unprivileged hands. If in this manner, newness in itself is the modern criterion of the reformers, many a god-given blessing will one day be attempted to be reformed, like the sun, moon and the Elements which are the oldest objects known to man. It is too late now for such absurd notions to attract the notice of reasonable people. No false theories could long stand the test of Reason or time and no superficial knowledge command the respect due to deeper study and sterling truth. The time-honoured religion of ours is an exceedingly valuable legacy that we could not be so easily induced to part with, by the force of current criticisms. No known religion in the world is perhaps so ridiculously tolerent as ours at present, and it clearly discloses the extent to which we have lost faith in it by ignorance as well as indifference.

अर्थाः पादरजः समा गिरितटीवेगोपमं यौवनं
आयुष्यं जलबिन्दुलोलचपलं फेनोपमं जीवितम् ।
धर्मं यो न करोति निश्चलमतिः स्वर्गार्गलोद्घाटनं
पश्चात्तापयुतो जरापरिगतः शोकाग्निना दह्यते ॥

4. It is confidently hoped that the repeated explanations offered already with the necessary authoritative quotations, will permanently put a stop to future unreasonable questions or doubts regarding the exact and intended significance of Bharata-varsha and Yugas, and it may also be assured that in the interest of the main subject, we could not afford to waste any more time for such purposes. If

any one is really interested in the enquiry, it is not difficult to enlighten or satisfy himself by direct references to the texts themselves.

The different periods specified for the historical occurrences in the two ancient epics called the Ramayana and the Maha-Bharata may now be examined, It has to be noticed here that there are several texts known by the name of Ramayana, such as Vanmiki Ramayana, Adhyatma Ramayana, Atbhuta-Ramayana, Ananda-Ramayana &c, but there is only one Maha-Bharata. Among the former there is no doubt that the Vanmiki-Ramayana is the recognised epic containing 24000 granthas or slokas. In this Ramayana however the yuga or the period in question is not clearly mentioned; we have therefore to pick up the same from other texts. The Maha-Bharata plainly states the period for the incidents narrated therein.

Quotation. No. I.

अन्तरे चैव सम्प्राप्ते **कलिद्वापरयोरभूत्** ।
समन्तपञ्चके युद्धं कुरुपाण्डवसेनयोः ॥

महाभारतम् । आदिपर्व ॥

Q. No. II.

रघुवंशस्ततः ख्यातः **त्रेतायां** भृगुनन्दन ।
विप्रस्य वरदानेन तत्पुत्रोऽज इति स्मृतः ।
पितुस्तुल्यं कृतं राज्यं तस्माद्दशरथोऽभवत् ।
पितुस्तुल्यं कृतं राज्यं तस्माद्रामो हरिस्वयम् ।
एकादशसहस्राणि रामराज्यं प्रकीर्तितम् ।
तस्य पुत्रो कुशो नाम राज्यं दशसहस्रकम् ।
अतिथिर्नाम तत्पुत्रः कृतं राज्यं पितुस्समम् ।

भविष्यपुराणम् ॥

Q. No. III.

एकोनविंश्यां **त्रेतायां** सर्वक्षत्रान्तकृद्विभुः ।
जामदग्न्यस्तदा षष्ठे विश्वामित्रपुरस्सरः ।
चतुर्विंशे युगे रामो वसिष्ठेन पुरोधसा ।
सप्तमो रावणस्यार्थे जज्ञे दशरथात्मजः ।
अष्टमो **द्वापरे** विष्णुरष्टाविंशे पराशरात् ।
वेदव्यासस्ततो जज्ञे जातूकर्ण्यपुरस्सरः ।
तथैव नवमे विष्णुरदित्याः कश्यपात्मजः ।
देवक्यां वसुदेवात्तु जातो गार्ग्यपुरस्सरः ।

ब्रह्माण्डपुराणम् ॥

The great war of the Maha-Bharata is said to have taken place at the juncture of the Dwapara-yuga with Kali. Rama's rule is stated to have been in Treta yuga for a period of 11,000 years. In the last quotation we get more detail information. The period extending to four yugas is reckoned as a cycle called Chatur-yuga. In the present Vyvaswata-manwantara, the current yuga is the Kali of the 28th cycle. In the Treta of the 19th cycle, Parasurama is said to have been born. Rama's incarnation is stated to have been in the 24th Treta and Krishna's in the 28th Dwapara. Thus we see there is an interval of four Chatur-yugas between Rama and Krishna, the Ramayana and the Maha-Bharata. The cycles undoubtedly refer to some important technical matters which we cannot afford to notice here. The difference of Yugas alone may be examined for the present purpose. We have already seen in the last chapter that the Kali-yuga represents the ordinary worldly existence of mankind without the devotional practices like Yogas for the attainment of higher states.

सत्वं कृतं रजस्त्रेता द्वापरन्तु रजस्तमौ ।
कलौ तमस्तु विज्ञेयं युगवृत्तवशेन तु ।

पादेनैकेन कौन्तेय धर्मः कलियुगे स्थितः
तामेसं युगमासाद्य कृष्णो भवति केशवः ।
वेदाचाराः प्रशाम्यन्ति धर्मयज्ञ क्रियास्तथा ।
ईतयो व्याधयस्तन्द्री दोषाः क्रोधादयस्तथा ।
उपद्रवाः प्रवर्तन्ते आधयो व्याधयस्तथा ।
कलावधर्मो भूयिष्ठो धर्मो भवति न क्वचित ।
योगक्षेमस्य नाशश्च वर्तते वर्णसङ्करः ।

Kali represents Tamas or ignorance and absence of Yoga and other devotional practices. Its juncture with the Dwapara therefore clearly refers to the attempt to start with some effective religious practices ordained, by stepping into Dwapara from Kali It is at this critical stage, on account of the very entrance into the higher Yuga, the battle described in the Maha-Bharata takes place. The Treta of-course is a higher stage still, as represented in the Ramayana. These facts will therefore settle for us the order in which the two epics may be treated in this essay, the Maha-Bharata being the first and the Ramayana next. But before commencing with the first, it is desirable to obtain some general idea of the real contents of both, to keep us in touch with the subject in the sub equent pages, noting also at the same time the correspondence of facts, if any, found in their comparison.

5. The contents of both the epics are commonly understood and narrated in several languages already as human histories, leaving the inexplicable portions quietly as poetical exaggerations, except when they are made the objects of criticisms, in which case they are generally styled myths and taken for irrelevant combinations of incoherent ideas. It is not therefore necessary to reproduce them, as they could serve no useful purpose here.

The following points of similarities in the general design of both the stories as well as the plenitude of incidents of superhuman character found throughout the epics may alone be specially noticed.

(1) The foremost characters are Rama and Krishna, incarnations of the divine Vishnu, and not ordinary human beings. The main and important personages below their rank are transformations of the Devas. Their enemies or the opposite parties are similar transformations of Asuras and Rakshasas. It is thus easy to perceive that the human element so indispensable to constitute historical facts is almost at a discount.

(2) The historical periods of time refer to the Treta and Dwapara Yugas, different from the present Kali Yuga or current kind of time, suitable for historical occurrences which could be conveniently comprehended by modern generation.

(3) The incarnations of Rama and Krishna are in the two main vamsas or families known as the Soorya and Soma, the solar and lunar dynasties which originated from Vivaswatha-Manu the son of Soorya or Sun.

(4) The object of both the incarnations is to remove the burden of the earth created by innumerable sins committed on her surface by wicked beings.

(5) The lawful claims to the rulership of the kingdoms are first disputed and set at naught.

(6) There is a banishment to the forests for a long period of 14 years.

(7) In both the stories, there is a woman at the bottom of the quarrel.

(8) There are enemies of bad characters to be destroyed during the banishment.

(9) There is a great battle to be fought and won at last with immense loss and hardship.

(10) The kingdom is regained and ruled most prosperously and righteously after the victory.

(11) Lastly, there is the ascension to Heaven called the Swargarohanom.

From the several points of similarities just noticed in the general outline of the composition in both the epics, it can be easily and reasonably inferred that they treat of almost allied subjects differing only slightly in kind and degree.

6. Before we enter into the direct examination of the texts themselves of each epic separately, the most important points common to both as above set forth, but entirely absent in the ordinary human history, may be generally touched upon here, with a view to form some rough idea of the probable contents of the texts as valuable religious matter.

Firstly, it may be safely presumed that no serious doubts are harboured in the mind of an ordinary religious Hindu or of a Paudit as to Rama and Krishna having been incarnations of Vishnu, as found repeatedly affirmed in the Itihasas in question as well as in several other Puranas and religious texts. The exact significance of an incarnation or Avatar of Vishnu is as serious a matter to be enquired into and ascertained at this juncture as any others hitherto examined.

The following passages enunciate the formulas pertaining to incarnations in general, without particularising any special variety of them.

Quotation. No. I.

मत्स्यकूर्मादि यद्रूपं अवतारात्मकं हरेः ।
दीपादुत्पाद्यते दीपो यथावत्तद्भविष्यति ।
अर्चावतार देवस्य वैभवाः परमात्मनः ।
परावस्थाः परेशस्य व्यूहाश्च विभवादयः ॥

पद्मपुराणम् ॥

Q. No. II.

मत्स्यः कूर्मो वराहश्च नरसिंहोऽथ वामनः ।
रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश ।
इत्येताः कथितास्तस्य मूर्तयो भूतधारिणी ।
दर्शनं प्राप्तुमिच्छूनां सोपानानि च शोभने ।

वराहपुराणम् ॥

Q. No. III.

येनोपलभ्यतेस्माऽभिः सकलेनाति निष्कलः ।
समूर्त्यात्मा शिवस्यैव मूर्तिरित्युपचर्यते ।
न ह्यसौ निष्कलः साक्षाच्छिवः परमकारणम् ।
स्वाकारेणानुभाव्येन केनाप्यनुपलक्षितः ।
प्रामाणगम्यतामात्रं तत्स्वभावोपपादकम् ।
न तावतात्रापेक्षार्धारुपलक्षणमन्तरा ।
आत्मोपलक्षणं साक्षान्मूर्तिरेव हि काचन ।
शिवस्य मूर्तिं मूर्त्यात्मा यतस्तस्योपलक्षणम् ।
यथा काष्ठाद्यनारूढो न वह्निरुपलभ्यते ।
एवं शिवोऽपि मूर्त्यात्मन्यनारूढ इति स्थितिः ।
यथाग्निमानयेत्युक्ते ज्वलत्काष्ठादते स्वयम् ।
नाग्निरानीयते तद्वत्पूज्यो मूर्त्यात्मना शिवः ।
अत एव हि पूजादौ मूर्त्यात्म परिकल्पनम् ।
मूर्त्यात्मनि कृतं साक्षाच्छिव एव कृतं यतः ॥

श्रीशिवमहापुराणम् ॥

Q. *No. IV.*

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वां अधिष्ठाय सम्भवाम्यात्ममायया ।
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ।
जन्मकर्मच मे दिव्यमेवं यो वेत्ति तत्वतः ।
त्यक्त्वा देहं पुनर्जन्मनैति मामेति सोऽर्जुन ॥

भगवद्गीता ॥

Q. *No. V.*

चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः ।
उपासकानां कार्यार्थं ब्रह्मणो **रूपकल्पना** ।
रूपस्थानां देवतानां **पुंस्त्र्यंगास्त्रादिकल्पना** ।
द्विचत्वारिपडष्टानां दश द्वादश षोडश ।
अष्टादशामी कथिता हस्ताः शङ्खादिभिर्युताः ।
सुहस्रान्तास्तथा तासां **वर्णवाहनकल्पना** ।
शक्तिसेना कल्पना च ब्रह्मण्येवं हि पञ्चधा ।
कल्पितस्य शरीरस्य तस्य सेनादि कल्पना ।
ब्रह्मादीनां वाचकोऽयं मन्त्रोऽन्वर्थादि संज्ञिकः ।
जप्तव्यो मन्त्रिणा नैवं विना देवः प्रसीदति ।
क्रिया कर्मेज्यकर्तृणामर्थं मन्त्रो वदत्यथ ।
मननात्राणनान्मन्त्रः सर्ववाच्यस्य वाचकः ।
सोऽभयस्यास्य देवस्य **विग्रहो यन्त्रकल्पना** ।
विना यन्त्रेण चेत्पूजा देवता न प्रसीदति ॥

रामपूर्वतापिन्युपनिषत् ॥

Q. *No. VI.*

वेदानुद्धरते जगन्ति वहते भूगोलमुद्बिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।

पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान्मूर्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥

जयदेव गीता ॥

7. It is hoped that the few passages quoted above will satisfactorily furnish a definite idea of the general formulas for incarnations or Avatars. An incarnation or Avatar literally means, manifestation in form. The forms manifested are those of the formless and are represented in various forms as required for the purposes in view. In quotation 5, five important and indispensable items of manifestations are detailed, to be created or imagined for worship in general. The first refers to the sex of the concretised form of the Diety to be determined either as a God or a Goddess. Secondly, the Angas or especially the hands whose number should be fixed as 2, 4, 6, 8, 10. 12, 14, 16 or 18. &c. All these numbers have something definite to represent which may be explained later on. The third requisite is to provide these hands with the necessary Astras or implements which similarly express some significant matters consistent with the formation of the Diety in question. The fourth refers to the Vahanams or vehicles suitable to the God or Goddess intended. The fifth consists of the Sena or army to be provided for attending on the Diety. The hands, the implements and the army are particularly significant of the help implored and expected by the devotee from the manifested Diety, for the purpose of vanquishing his enemies who ever keep threatening. Without all the accessories above detailed, the worship of a Diety is said to be ineffective.

नैवं विना देवः प्रसीदति ।

We thus clearly see that the manifestations of Avatars are the mental creations of man in accordance with the religious

ordinances ingeniously framed for securing the object aimed at. The word Kalpana meaning mental creation is invariably attached to all the five requisites described in the quotation to avoid all doubts in the matter. To misconstrue such plain and clear descriptions would be virtually denying that they are expressed in the sanskrit language itself. No grammatical twistings and logical quibbles could annihilate the texts or produce any useful results except the ignominy of a suicidal policy.

Quotation 2 clearly explains that the ten Avatars are provided to serve as gradual steps for devotional advancement until the ultimate goal is reached.

दर्शनं प्राप्तुमिच्छूनां सोपानानि च शोभने ।

Quotation 1 clearly describes the 10 Avatars, such as Malsya, Kurma &c., as representing the glories of Bramhan for the express use of the devotee.

अर्चावतारा देवस्य वैभवाः परमात्मनः ।

Quotation 3 assigns the reason for the necessity of a concretised manifestation and justifies the same in religious worship. It also reiterates that the form should be mentally created at the beginning of all processes of worship.

यथाग्निमानयेत्युक्ते ज्वलत्काष्ठादते स्वयम् ।
नाग्निरानीयते तद्वत्पूज्यो मूर्त्यात्मना शिवः ।
अत एव हि पूजादौ मूर्त्यात्म **परिकल्पनम्** ।
मूर्त्यात्मनि कृतं साक्षाच्छिव एव कृतं यतः ॥

No fire by itself could be procured without a burning log of wood, but this does not affect the gravity of the element, in the same manner, the Murti or the form does not alter the essential nature of the Bramhan meditated upon.

Quotation 4 from the Bhagavat Gita speaks of the occasions for Avatars, the object being to establish Dharma. Dharma has been explained more than once as consisting of

Gnana, Dhyana, Sama and Dama. The reference in the quotation is therefore clear enough. The form as well as the actions of the Diety to be meditated upon are not earthy but divine, and they do not therefore corroborate the current interpretations.

जन्म कर्म च मे दिव्यम् ।

The last quotation 6, details the gradual progress of meditation, starting with the firm belief in the Vedas represented by the first Avatar of Malsya and the march onwards.

It may be noticed here that there are two different versions of the texts found with regard to the list of ten Avatars, the one eliminating Bala-Rama and substituting Budha instead, being generally recognised in upper India somehow. Budha will probably be objected to as an Avatar in southern India. But this does not in the least affect the true significance of an incarnation described in the religious texts. Every kind of form mentally created for the purpose of worship as ordained by the texts will be tantamount to an incarnation in the strictest sense of the term. All persons in this world are of course in possession of a store of ideas connected with their daily transactions and several of them of absorbing interest to them. But it must be carefully noted that none of these are fit objects for meditations for religious advancement, as they naturally fall under the category of material affairs which particularly deserve to be shunned at least for the time being, as any attachment to them will certainly obstruct the progress in the required direction. These are styled Vishayas, the necessity for whose elimination is repeatedly preached in all the texts.

Quotation No. I.

भज इत्येष धातुर्वै सेवायां परिकीर्तितः ।
तस्मात्सेवा बुधैः प्रोक्ता भक्तिशब्देन भूयसी ।

भजनं भक्तिरित्युक्ता वाङ्मनः कायकर्मभिः ।
सर्वकार्येण हेतुत्वात् पाशच्छेदपटीयसी ।
रूपोपादानचिन्ता च मानसं भजनं विदुः ।
वाचिकं भजनं धीराः प्रणवादिजपं विदुः ।
कायिकं भजनं सद्भिः प्राणायामादि कथ्यते ।
चतुर्विंशतितत्त्वानि मायाकर्मगुणा इति ।
कीर्त्यन्ते **विषयाश्चेति पाशा** जीवनिबन्धनात् ।
तैर्बद्धाः शिवभक्तैश्च मुच्यन्ते सर्वदेहिनः ।
तमो मोहो महामोहस्तामिस्र इति पण्डिताः ।
अन्धतामिस्र इत्याहुरविद्यां पञ्चधास्थिताम् ।
अविद्यां तम इत्याहुरस्मितां मोह इत्यपि ।
महामोह इति प्राज्ञा रागं योगपरायणाः ।
द्वेषं तामिस्र इत्याहुरन्धतामिस्र इत्यपि ।
तथैवाभिनिवेशञ्च मिथ्याज्ञानं विवेकिनः ।

लिङ्गपुराणम् ॥

Q. No. II.

जीवद्वैतन्तु शास्त्रीयमशास्त्रीयमिति द्विधा ।
उपाददीत शास्त्रीयमात्मतत्त्वस्यावबोधनात् ।
आत्मब्रह्मविचाराख्यं शास्त्रीयं **मानसं जगत्** ।
बुद्धे तत्त्वे तच्च हेयं इति श्रुत्यनुशासनम् ।
अशास्त्रीयमपि द्वैतं तीव्रं मन्दमिति द्विधा ।
कामक्रोधादिकं तीव्रं मनोराज्यं तथेतरत् ।
उभयं तत्त्वबोधात् प्राङ्निवार्यं बोधसिद्धये ।
शमः समाहितत्वं च साधनेषु श्रुतं यतः ।
बोधादूर्ध्वञ्च तद्धेयं जीवन्मुक्तिप्रसिद्धये ।
कामादिक्लेशबन्धेन युक्तस्य न हि मुक्तता ॥

पञ्चदशी ॥

Q. No. III.

ध्यायतो **विषयान्** पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् सञ्जायते कामः कामात् क्रोधोभिजायते ।

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ।

भगवद्गीता ॥

The above passages particularly draw our attention to the mistake and danger consequent on the attachment to Vishayas or worldly matters. The mere thought of them leads to the gradual and final ruin of man.

Quotation (3) clearly explains the order of retrogression caused by Vishayas. Their thought produces attachment which again creates desire or Kama. Kama leads to anger, anger to Moha or ignorance, then to loss of memory and intellectual deterioration and finally to ruin.

Quotation (1) describes the Vishayas as consisting of the 24 Tatwas or categories of the phenomenal existence. They are called also Pasas or bondage which could be removed only by Bhajana or worship. Bhajana is classified into worship by thought, by word and by deed. Meditation on the ultimate cause of every known effect is worship by thought, Japas and Manthras refer to that by word and other physical practices to that by deed.

Quotation (2) divides duality into two sorts, the Sastric or religiously permitted and its reverse. The Sastric represents all processes connected with the acquirement of philosophical knowledge. The other unsastric is the objectionable one referring to avarice, anger &c., which should be especially eliminated before commencing with anything worth the name of religious worship.

It thus becomes evident that the texts do not allow or recognise actions, thoughts or words relating to worldly and material affairs as relevant in the consideration of any kind of religious worship ordained. All horrible and immoral forms of worship practised and defended on the false ground

of religion are only pitiable remnants of ignorance and wickedness still lurking in the land, to the highest discredit of our sacred religion. In consideration of the more serious and anxious interest for this essay as a whole, I cannot afford here to expose many of their details of notorious practices, as it would certainly provoke the feelings of such local miscreants, and tickle those of foreign and intelligent enquirers. We may however rest satisfied that they have long received their dues from ancient religious authorities.

दृढप्राकृतजना इति प्राहुः प्राज्ञाः ॥
निषिद्धाचारोयं निगमविरहः ॥ &c,
(vide Subhagodaya by Gowdapada).

Such worshippers are acknowledged by the wise as the greatest scoundrels the world has seen and their procedure is pronounced to be entirely immoral and irreligious.

It might perhaps be somewhat surprising in this connection to note that our religion, in spite of its severe and rigid rules, is most tolerant and cosmopolitan, particularly with regard to the matter in question. It is hoped that the subjoined quotation will convince every foreign religionist of the truth of this statement.

ज्ञानयज्ञेन विप्राणामास्तिकानाममानिनाम् ।
जायते परमं ज्ञानं नान्यथा मुनिपुङ्गवाः ।
यज्ञश्च द्विविधः प्रोक्तः स्थूलसूक्ष्म विभेदतः ।
कर्मयज्ञः समाख्यातः स्थूलः सर्वार्थवित्तमैः ।
ज्ञानयज्ञो भवेत्सूक्ष्मः साक्षात्संसारबाधकः ।
कर्मयज्ञाभितः स्थूलः त्रिप्रकारो व्यवस्थितः ।
कायिको वाचिकश्चैव मानसश्चेति सुव्रताः ।
नित्यनैमित्तिकाद्यस्तु कायिकः परिकीर्तितः ।
मन्त्राणां जपरूपस्तु वाचिको वेदवित्तमाः ।
देवताध्यानरूपस्तु मानसः परिकीर्तितः ।

कायिकादधिकः प्रोक्तो वाचिको मतिमत्तमैः ।
मानसो वाचिकाच्छ्रेष्ठो मानसो बहुधा स्मृतः ।
ध्येयभेदेन सोप्येवमुत्तमाधम भेदतः ।
ज्ञानयज्ञात्परो यज्ञो नास्ति नास्ति श्रुतौ स्मृतौ ।
महापापवतां नृणां ज्ञानयज्ञो न रोचते ।
बुद्धार्हतादिमार्गस्थे देवताप्रतिमासु च ।
देवताबुद्धिमात्रं यत्सोपि यज्ञः प्रकीर्तितः ।
वैदिकं तान्त्रिकं हित्वा मार्गं स्वप्रज्ञया द्विजाः ।
यत्र यो देवताबुद्धिं करोति श्रद्धया सह ।
सोऽपि यज्ञ इति प्रोक्तो मया वेदार्थवित्तमाः ।
श्रद्धया सहितं सर्वं श्रेयसे भूयसे भवेत् ॥

स्कान्दपुराणं सूतसंहिता ॥

Yegna or religious devotion is classified into, Karma or Sthula and gnana or Sukshma. The former is divided into three classes as explained in the previous quotations relating to thought, word and deed. The latter is the highest form of worship, but it is not suited to the sinners who are not qualified for the same. The various forms of worship adopted by the Budhas, Arhatas or other religionists as well as these practised according to the fancies of individuals are styled Yegnas, provided they contain the idea of a Supreme Being who is worshipped with feelings of devotion.

8. Besides the ten Avatars of Vishnu generally known, there are many more described in the texts such as Haya-griva, Vyasa, Nara-narayana etc. Various incarnations of Siva, Bramha and Devi are also found mentioned. The minor gods and goddesses have their respective incarnations at times and all these are recognised as suitable for meditation and worship in accordance with the varying capacities of man. Similar to these Avatars, the manifest-

ations of Asuras, Rakshasas etc., are equally plenty, but they are not styled incarnations worth meditation. On the contrary they are reqiuired to be avoided and destroyed by securing the help of their godly opponents. Thus, all manifestations of God and His glories are treated as Avatars and are reqiured for the religious advancement of every human being for the express purpose of getting over the conglomeration of worldly and phenomenal ideas.

The two incarnations in question namely those of Rama and Krishna however do not fall under minor varieties, but are described as the grandest manifestations of Vishnu, as the greatest kings of the Bharata-varsha and members of the most illustrious Royal families known as the Solar and Lunar Dynasties. The very names of these two Dynasties disclose that they are not earthly as ordinarily supposed, but their origins are traced far above, to the Sun and the Moon. These are also described as the only two Dynasties capable of presiding over the sacred Bharata-varsha. We may therefore proceed with our enquiries regarding the significance of the two Dynasties or Vamsas called the Surya and the Soma. The following quotations on the subject are likely to furnish a clear idea of their application to religious purposes.

Quotation No. I.

सूर्याचन्द्रमसोर्योगो जीवात्मपरमात्मनोः ।
एवन्तु द्वन्द्वजालस्य संयोगो योग उच्यते ॥
वज्रदण्डसमुद्भूता मणयश्चैकविंशतिः ।
सुषुम्नायां स्थितास्सर्वे सूत्रे मणिगणा इव ।
मोक्षमार्गे प्रतिष्ठानात्सुषुम्ना विश्वरूपिणी ।
यथैव निश्चितः कालश्चन्द्रसूर्यं निबन्धनात् ।
आपूर्य कुम्भितो वायुर्बहिर्नो याति साधके ।
हकारेण तु सूर्यस्यात्सकारेणेन्दुरुच्यते ।

सूर्याचन्द्रमसोरैक्यं हठ इत्यभिधीयते ॥
यत्र देशे वसेद्वायुः चित्तं तद्वसति ध्रुवम् ।
मनश्चन्द्रो रविर्वायुः दृष्टिरग्निरुदाहृतः ।
बिन्दुनाद कला ब्रह्मन् विष्णुब्रह्मेशदेवताः ॥

योगशिखोपनिषत् ॥

Q. No II.

अपानश्चन्द्रमादेहमाप्याययति सुव्रत ।
प्राणस्सूर्योग्निरथवा पचत्यन्तरिदं वपुः ।
चित्तोन्मेषनिमेषाभ्यां संसारप्रलयोदयौ ।
वासनाप्राणसंरोधादनुन्मेषं मनः कुरु ।
प्राणोन्मेष निमेषाभ्यां संसृतेः प्रलयोदयौ ।
तमभ्यासप्रयोगाभ्यामुन्मेषरहितं कुरु ।
मौढ्योन्मेषनिमेषाभ्यां कर्मणां प्रलयोदयौ ॥

अन्नपूर्णोपनिषत् ॥

Q. No. III.

इडायां चन्द्रश्चरति । पिङ्गलायां रविः । तमोरूपश्चन्द्रः । रजोरूपोरविः । विषभागोरविः । अमृतभागश्चन्द्रमाः । तामेव सर्वकालं धत्ते । सुषुम्नाकाल-भोक्ती भवति ॥

शाण्डिल्योपनिषत् ॥

Q. No IV.

इडायां चन्द्रमा नित्यं चरत्येव महामुने ।
पिङ्गलायां रविस्तद्वन्मुने वेदविदां वर ।
पिङ्गलायाः इडायान्तु वायोस्संक्रमणन्तुयत् ।
तदुत्तरायणं प्रोक्तं मुने वेदान्तवेदिभिः ।
इडायाः पिङ्गलायान्तु प्राणसंक्रमणं मुने ।
दक्षिणायनमित्युक्तं पिङ्गलायामिति श्रुतिः ॥

श्रीजाबालदर्शनोपनिषत् ॥

Q. No. V.

तेयएवमेतद्विदुर्येचामी अरण्ये श्रद्धां सत्यमुपासतेऽर्चिरभिसम्भवन्ति । तेषां न पुनरावर्तिः ॥ अथ ये यज्ञेन दानेन तपसा लोकान् जयन्ति ते धूमं

अभिसम्भवन्ति । त एवमेवानुपरिवर्तन्ते ॥ अथय एतौ पन्थानौ न विदुस्ते-कीटाः पतङ्गा यदिदं दन्द शूकम् ॥

बृहदारण्यकोपनिषत् ॥

Q. No. VI.

य एवं विद्वानुदगयने प्रमीयते देवानामेव महिमानं गत्वादित्यस्य सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं सलोकतामाप्नोत्येतौ वै **सूर्याचन्द्रमसोर्महिमानौ** ब्राह्मणो विद्वान-भिजयति तस्मात् ब्रह्मणो महिमानमाप्नोति तस्माद्ब्रह्मणो महि मानम् ॥

नारायणोपनिषत् ॥

Q. No. VII.

द्विधा वा एष आत्मानं विभर्त्ययंयः प्राणो यश्चासावादित्योथ द्वौ वा एतावास्तां पञ्चधा नामान्तर्बहिश्चाहोरात्रे तौ व्यावर्तेते **असौ वा आदित्यो बहिरात्मान्तरात्माप्राणो** बहिरात्मा गत्यान्तरात्मनेनुमीयते ॥

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तं सहस्ररश्मिः शतधा वर्तमानः **प्राणः प्रजानामुदयत्येष सूर्यः** ॥

मैत्रायण्युपनिषत् ।

Q. No. VIII.

सूर्य आत्मा जगतस्तस्थुषश्च । इतिश्रुतेः ॥

Q. No. IX.

लोकेस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ।
न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोश्नुते ।
न च सन्यसनादेव सिद्धिं समधिगच्छति ।
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारस्स उच्यते ।
यस्त्विन्द्रियाणि मनसा नियम्यारभतेर्जुन ।
कर्मेन्द्रियैः कर्मयोगं असक्तः स विशिष्यते ।
अग्निर्ज्योतिरहश्शुक्लष्षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।

धूमो रात्रिस्तथा कृष्णषण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥
भगवद्गीता ॥

Q. No. X.

वसिष्ठ उवाच ॥

एवमप्रतिबुद्धत्वादबुद्धजन सेवनात् ।
सर्गकोटि सहस्राणि मरणान्तानि गच्छति ।
घोरां धामसहस्राणि पतनान्तानि गछति ।
तिर्यग्योनौ मनुष्यत्वे देवलोके तथैव च ।
चन्द्रमा इव भूतानां पुनस्तत्र सहस्रशः ।
लीयतेऽप्रतिबुद्धत्वादेवमेष ह्यबुद्धिमान् ।
कलापञ्चदशी योनिस्तद्धाम इतिमन्यते ।
नित्यमेतं विजानीहि **सोमं वैषोडशीं कलाम्** ।
कलया जायते जन्तुः पुनः पुनरबुद्धिमान् ।
धाम तस्योपयुञ्जन्ति भूय एवोपजायते ।
षोडशी तु कला सूक्ष्मा स सोम उपधार्यताम् ।
न तूपयुज्यते देवैर्देवानुपयुनक्ति सा ।
एतानक्षपयित्वा हि जायते नृपसत्तम ।
साङ्ख्यस्य प्रकृतिर्दृष्टा तत्क्षयान्मोक्ष उच्यते ।
तदेवं षोडशकलं देहमव्यक्तसंज्ञितम् ।
ममायमिति मन्वानस्तत्रैव परिवर्तते ॥

याज्ञवल्क्य उवाच ॥

श्रोत्रं त्वक्चैव चक्षुश्च जिह्वा घ्राणञ्च पञ्चमम् ।
शब्दः स्पर्शश्च रूपञ्च रसो गन्धस्तथैव च ।
वाक्च हस्तौ च पादौ च पायुर्मेढ्रं ततैथवच ।
एते विशेषा राजेन्द्र महाभूतेषु पञ्चसु ।
बुद्धीन्द्रियाण्यथैतानि सविशेषाणि मैथिल ।
मनः षोडशकं प्राहु रध्यात्मगतिचिन्तकाः ॥
एकत्वमक्षरं प्राहुर्नानात्वं क्षरमुच्यते ।
एकत्वञ्च बहुत्वञ्च प्रकृतेरनु तत्ववान् ।

एकत्वं प्रलये चास्य बहुत्वञ्च प्रवर्तनात् ।
ज्ञानमव्यक्तमित्युक्तं ज्ञेयं वै पञ्चविंशकः ।
तथैव ज्ञानमव्यक्तं विज्ञाता पञ्चविंशकः ।
सूर्यमव्यक्तमित्युक्तं अतिसूर्यस्तु निष्कलः ।
अव्यक्तस्य परं प्राहुर्विद्यां वै पञ्चविंशकम् ॥

श्रीशुक उवाच ॥

न तु योगमृते शक्त्या प्राप्नुयां परमां गतिम् ।
अनुबन्धो विमुक्तस्य कर्मभिर्नोपपद्यते ।
यस्माद्योगं समास्थाय त्यक्त्वा गृहकलेवरम् ।
वायुभूतः प्रवेक्ष्यामि तेजोराशिं दिवाकरम् ।
न ह्येष क्षयतां याति सोमः सुरगणैर्यथा ।
कम्पितः पतते भूमिं पुनश्चैवाधिरोहति ।
क्षीयते हि सदा सोमः पुनश्चैवाभिपूर्यते ।
नेच्छाम्येवं विदित्वैते ह्रासवृद्धी पुनः पुनः ।
रविस्तु सन्तापयते लोकान् रश्मिभिरुद्गतैः ।
सर्वतस्तेज आदत्ते नित्यमक्षयमण्डलः ।
अतो मे रोचते गन्तुं आदित्यं दीप्ततेजसम् ।
अत्र वत्स्यामि दुर्धर्षो निस्सङ्गेनान्तरात्मना ।
सूर्यस्य सदने चाहं निक्षिप्येदं कलेवरम् ।
ऋषिभिः सहवत्स्यामि सौरं तेजोऽति दुस्सहम् ॥

महाभारतं शान्तिपर्व ॥

Q. *N. XI.*

योसावात्मा ज्ञानशक्तिरेक एव सनातनः ।
स द्वितीयं यदाचैछत्तदा तेजः समुत्थितम् ।
तत्सूर्य इति भास्वांस्तु अन्योन्येन महात्मनः ।
लीनीभूतानि तेजांसि भासयन्ति जगत्त्रयम् ।
सर्वस्य जगतस्त्वादिरा**दित्य**स्तेन उच्यते ।
एतस्य तेजसा जाता आदित्या द्वादश पृथक् ॥
विश प्रवेशने धातुः तत्र स्नु प्रत्ययादनु ।

विष्णुर्यः सर्वदेवेषु परमात्मा सनातनः ।
योयं विष्णुस्तु दशधा कीर्त्यते चैकधा द्विजाः ।
स **आदित्यो** महाभाग योगैश्वर्यसमन्वितः ।
य एते दशचैकश्च पुरुषाः प्राकृताः प्रभो ।
ते **वैराजा** महीं याता आदित्या इति संज्ञिताः ।
मदंशो द्वादशो यस्तु **विष्णु**नामा महीतले ॥
तस्मिन् सुमथिते जातः पुनः **सोमो** महीपते ।
योसौ **क्षेत्रज्ञ** संज्ञो वै देहेस्मिन् पुरुषः परः ।
स एव सोमो मन्तव्यो देहिनां **जीव**संज्ञकः ।
परोक्षया समूर्तिन्तु पृथक् सौम्यां प्रपेदिवान् ।
तमेव देवमनुजाः षोडशेमाश्च देवताः ।
उपजीवन्ति वृक्षाश्च तथैवौषधयः प्रभुम् ।
रुद्रस्तमेव सकलं दधार शिरसा तदा ।
तदात्मिका भवन्त्यापो विश्वमूर्तिरसौ स्मृतः ।
तस्य ब्रह्मा ददौ प्रीतः पौर्णमासीं तिथिं प्रभुः ॥

वराहपुराणम् ॥

Q. No. XII.

ब्रह्मणा लोकतन्त्रेण आद्ये मन्वन्तरे भुवि ।
पन्थानो **देवयानाय** तेषां द्वारं रविः स्मृतः ।
तथैव **पितृयानानां** चन्द्रमा द्वारमुच्यते ॥

वायुपुराणम् ॥

Q. No. XIII.

जगदासीत्पुरा तात तमोभूतमलक्षणम् ।
अविज्ञेयमतर्क्यञ्च प्रसुप्तमिव सर्वशः ।
ततस्सभगवानीशो अव्यक्तो व्यञ्जयन्निदम् ।
महाभूतानि वृत्तौजाः प्रोत्थितस्तमनाशनः ।
योसावतीन्द्रियोऽग्राह्यः सूक्ष्मोऽव्यक्तस्सनातनः ।
योसौ षड्विंशको लोके तथा यः पुरुषोत्तमः ।
भास्करश्च महाबाहो **परंब्रह्म** च कथ्यते ।
अप एव ससर्जादौ तासु वीर्यमवासृजत् ।

यस्मादुत्पद्यते सर्वं सदेवासुरमानुषम् ।
बीजं शुक्रं तथा रेत उग्रं वीर्यञ्च कथ्यते ।
वीर्यस्यैतानि नामानि कथितानि स्वयंभुवा ।
यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कथ्यते ।
एवं स भास्करो देवः ससर्ज भुवनत्रयम् ।
प्रतिबुद्धस्तु सृजति मनः सदसदात्मकम् ।
मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया ।
विपुलं जायते तस्मात् तस्य शब्दं गुणं विदुः ॥

भविष्यपुराणम् ॥

Q. No. XIV.

उद्यन्नेवैष कुरुते जगद्वितिमिरं करैः ।
नातः परतरो देवः कश्चिदन्योद्विजोत्तमाः ।
तमोभूतेषु लोकेषु नष्टे स्थावरजङ्गमे ।
तत्रैवावस्थितो ह्यासीदहं विष्णुर्महेश्वरः ।
विमूढास्तमसाः सर्वे प्रध्यायन्ति तमीश्वरम् ।
ततो वै सुमहातेजाः प्रादुर्भूतस्तमोनुदः ।
ध्यानयोगेन चास्माभिर्विज्ञातः सविता तदा ।
ततः सांख्याश्च योगाश्च ये चान्येमोक्षकांक्षिणः ।
ध्यायन्ति ध्यायिनो देवं **हृदयस्थं दिवाकरम्** ॥

ब्रह्मपुराणम् ॥

Q. No. XV.

ओंकारो भगवान् विष्णुः त्रिधामा वचसां पतिः
तदुच्चारणतस्ते तु विनाशं यान्ति राक्षसाः ।
वैष्णवोंशः **परः सूर्यः** योन्तर्ज्योतिरसम्भवम् ॥

विष्णुपुराणम् ॥

Q. No. XVI.

ध्रुवोर्ग्राणस्य च यस्सन्धिस्सएव द्यौर्लोकस्य च परस्य च सन्धिर्भवतीति । एतद्वैसन्धिं **संध्यां** ब्रह्मविद उपासत इति ।

रामोत्तरतापिन्युपनिषत् ॥

Q. No. XVII.

परमात्मात्मनोरेकत्वज्ञानेन तयोर्भेद एव विभग्नः सा संध्या ॥

परमहंसोपनिषत् ॥

Q. No. XVIII.

आकाशाम्भोनिधेर्योसौ **सोम** इत्यभिधीयते ।
आधारस्सर्वभूतानां देवानाममृताकरः ॥

वायुपुराणम् ।

Q. No. XIX.

उमया सह यो देवः **सोम** इत्युच्यते बुधैः ॥

सौरपुराणम् ।

Q. No. XX.

सप्तर्षयस्तु तैस्सार्धं मध्ये त्रेतायुगे पुनः ।
बीजार्थं वै भविष्यन्ति **ब्रह्मक्षत्रस्तु** वै नृपः ।
एवमेवन्तु सर्वेषु तिष्यान्तेष्वन्तरेषु च ।
सप्तर्षयो नृपैस्सार्धं सन्तानार्थं युगे युगे
एवं क्षत्रस्य चौत्सेधस्सम्बन्धो वै द्विजैः स्मृतः ।
मन्वन्तराणां सन्ताने सन्तानाश्च श्रुतौस्मृताः ।
अतिक्रान्तयुगाश्चैव ब्रह्मक्षत्रस्य सम्भवाः ।
तथाप्रशान्तिस्तेषां वै **प्रकृतीनां यथा क्षयः** ।
सप्तर्षयो विदुस्तेषां दीर्घायुत्वं क्षयोदयौ ।
एतेन **क्रमयोगेन ऐळाइक्ष्वाकवो नृपाः** ।
उत्पद्यमानास्**त्रेतायां** क्षीयमाणाः **कलौयुगे** ।
अनुयान्ति युगाख्यन्तु यावन्मन्वन्तरक्षयम् ।
जामदग्न्येन रामेण क्षत्रे निरवशेषिते ।
रिक्तेयं वसुधा सर्वा क्षत्रियैर्वसुधाधिपैः ।
द्विवंशकरणं सर्वं कीर्तयिष्ये निबोधत ।
ऐलश्चेक्ष्वाकुवंशश्च **प्रकृतीं परिचक्षते** ।
राजानः श्रेणिबद्धाश्च तथान्ये क्षत्रिया भुवि
ऐलवंशास्तु भूयांसो न तथैक्ष्वाकवो नृपाः ।

उत्पद्यमाना ते चाशु क्षीयमाणा कलौ पुनः ।
एवं राजर्षयोतीताश्शतशोथ सहस्रशः ।
मनोर्वैवस्वतस्यासन् वर्तमानेन्तरे विभोः ।
तेषान्तु निधनेत्पत्तौ लोकसंस्थितयस्थिताः ॥

मत्स्यपुराणम् ॥

Quotation. No. I.

"In this manner, the union of the Sun and the moon, of Jivatma and Paramatma, of all the dualities and relativities, is called Yoga. The spinal column is made up of twenty-one diamond gems. Everything rests in Sushumna like beads strung on a thread. As Sushumna lies on the path to salvation, it is in the form of Viswa. As time is determined by fixing the positions of the Sun and the moon, the Yogi retains his breath within himself after inhaling. The exhaling with the sound Ha is known as the Sun, and the inhaling with the sound Sa is called the moon. The union of both is termed Hatha. The spot at which breath remains, mind also remains. The moon is mind, the sun is breath and sight is Agni or fire, representing Bindu, Nada and Kala as well as the Triads."

It is plainly stated here that the Sun and the moon allude to Prana and mind, Bindu and Nada, Bramha and Vishnu. To the modern interpreters all these technical terms are unimportant and meaningless. The current interpretations entirely disregarding these technical definitions so clearly furnished in the texts are simply stupid and impertinent. To explain such terms by merely calling them occultisms without the least knowledge of their proper definitions, is complete deception or full-blown idiosy. The rustic of a Pandit however feels gratified at the wisdom and cogeney of his explanations for the enlightenment of his villagers.

किं भूषणं सुन्दरसुन्दरीणां किं दूषणं पान्थजनस्य नित्यम् ।
कस्मिन् विधात्रा लिखितं जनानां सिन्दूरबिन्दुर्विधवा ललाटे ॥

Q. No. II.

"Apana is the moon that refreshes the whole body. Prana is either the Sun or Agni that matures or developes inside the body. The rise and fall of Samsara depend upon the opening and closing of Chitha as well as of Prana. The working of the mind should be stopped by obstructing the currents of Vasana and Prana. This is accomplished by practice. The rise and fall of karma or action depend upon the rise and fall of ignorance."

Here, Prana is described as the Sun and Apana as the moon. To the workings of Chitha and Prana are ascribed the rise and fall of Samsara. There is the plain scientific psychology upon which the religious ordinances are based. The critic who dubs this by the title of superstition, must certainly be the professor of an unheard of science. The sun and the moon of our religious texts could not be discovered in the Pandit's Delhi and Oudh. His mistaken conceptions of them may however be found in the brains of his learned colleagues in other parts of India.

श्रुते महाकवेः काव्ये नयने वदने च वाः ।
युगपद्यस्य नोदेति स वृथो महिषोऽथवा ॥

Q. No. III & IV.

"The moon travels through the Ida and the Sun through the Pingala Nadis. Breath passing from Pingala to Ida is known as Uttarayana, and *vice versa* as Dekshinayana. Sushumna is the recipient of time. The moon pertains to Amrita and the sun to Visha or poison."

Q. No. V & VI.

"Those who take to the practice of gnana known as the Archir or Uttarayana-marga merge in the sun and never return. Others who take to Tapas, Yegna and Dana known as the Dhuma or Dekshinayana-marga reach the moon but return. These are the two glories of Bramhan attainable by the two prescribed paths. Those who cannot understand this are worms, moths, venomous devils."

The above Upanishads, no doubt, certify with a vengeance, to the respectability of the modern interpreters. It is thus certain that perverse ingenuities of the current kind, continued to exist from time immemorial, causing irremediable nuisance to mankind.

पोतो दुस्तरवारिराशितरणे दीपोऽन्धकारागमे
निर्वाते व्यजनं मदान्धकरिणां दर्पोपशान्त्यै सृणिः ।
इत्थं तद्भुवि नास्ति यस्य विधिना नोपायचिन्ता कृता
मन्ये दुर्जन चित्तवृत्तिहरणे धातापि भग्नोद्यमः ॥

Q. No. VII & VIII.

"The Atma is conceived in two ways, the external and internal, the former being the sun whose movements are analogically applied to those of the internal Atma called Prana. The Atma is also conceived as of five divisions. Prana is the single and bright sun of thousand rays appearing in hundred forms and is in the form of Viswa the ultimate refuge for man. Soorya is the Atma pervading through all the movables and immovables."

The external sun and its movements that are known to man, are here taken advantage of, for the analogical description of the internal and unknown Atma. The object to which the comparison is made is now mistaken for the real object aimed at, and it is condemned as an unscientific

superstition. This is simply a culpable injury done to the sacred literature.

Q. No. IX.

"Gnana-Yoga and Karma-Yoya are the two religious paths long prescribed by me. Absence of karma or action will not in itself procure liberation. He who simply abstains from prescribed karmas without purifying the heart, is a hypocrite. But he is wise who practises karma-yoga and controls the senses and mind. The Yogis who take to fire, brightness, day, the bright-fortnight and the six months of the Uttarayana, reach Bramhan, but those Yogis who take to smoke, night, dark-fortnight and the six months of the Dekshina yana, reach the light of the moon and revert"

The regions of the sun and the moon here specified, refer only to the two varieties of attainment pertaining to a Yogi. They represent in technical language, the effects of karma-yoga and gnana-yoga. The modern interpreters who do not belong to either of these classes, need not foster any unnecessary fear of their being transported from their beloved earth, to the regions of the hot sun or the cold moon, leaving behind all the valuable property which they have eagerly earned during their life time.

क्षणं बालो भूत्वा क्षणमपि युवा कमरसिकः
क्षणं वित्तैर्हीनः क्षणमपि च सम्पूर्णविभवः ।
जरार्जीर्णैरङ्गैर्नट इव वलीमण्डिततनु-
र्नरः संसारान्ते विशति यमधानीं यवनिकाम् ॥

Q. No. X.

"Vasishta said. Owing to want of wisdom and itelligence and also owing to the company of the unwise, man subjects himself to endless births and deaths, in the animal, human and Deva species of creation, like the

waxing and waning of the moon of 15 kalas. The sixteenth kala which is subtle and eternal is known as soma. This kala is not used by the Devas, but it makes use of the Devas. It is the body called Avyakta, which being considered as 'mine', man reverts to it. If it is destroyed, salvation is attained.

Yagna-valkya said. The five subtle elements and the ten Indrias make up 15 and the 16th is mind. Unity is eternal and diversity is ephemeral belonging to Prakriti. Gnana or knowledge and soorya are Avyaktas; the knower, the object known and Vidya are the twenty-fifth Tatwa beyond Avyakta.

Suka said. None can obtain liberation by karmas, without yoga. Soma is ever waxing and waning, and he falls to the earth with the Devas when shaken and ascends again. I do not therefore like to follow him. But the sun heats up the Lokas by his strong rays and he is eternal. I would certainly prefer to throw this body away and live in his region with a fully resigned heart, along with the Rishis."

The technical Soma and Soorya are here clearly explained as two paths; the former secures liberation after several trials and failures, and the latter leads directly to the goal all at once. The Pandit has not the least chance for explaining this soma as referring literally to the moon. It is said to fall to the earth with the Devas when shaken.

न ह्येष क्षयतां याति सोमः सुरगणैर्यथा ।
कम्पितः पतते भूमिं पुनश्चैवाधिरोहति ॥

The Pandit certainly has no idea of what is explained here. The critic and the Theosophist have no better information either. But all of them are able to explain, criticise and even improve upon, the passage under reference.

Q. N. XI.

"When the eternal and single Atma desired for a second one, a bright light originated known as Soorya which lights up the three Lokas. Being the first creation in all the Jagats it is called Aditya from which twelve othr Adityas originated. The etetrnal Paramatma is Vishnu which is spoken of as ten Adityas or as one. The Aditya is full of the glories of Yoga. The eleven Vyrajas that have come down to the earth are termed Adityas; the twelth is my part known as Vishnu. When the ocean was again churned, soma was born. He is the jiva and Kshethragna seated inside the body. The sixteen Devas, men, trees etc. depend on him for their sustenance. He is worn by Rudra on his head. He is in the form of Viswa and water. Bramha being pleased with him gave him the full-moon day".

Soma is here clearly explained as representing Kshethregna and jiva. His origin from the ocean when it was churned, signifies the possibility of his perception only by deep meditation and steady devotional practice.

Q. No. XII.

"In the first Manwantara, two paths were determined by Bramha in his design of the Lokas, the sun being the doorway to the Devayana and the moon to the Pithriyana,"

This is only an additional explanation for the terms under reference.

Q. No. XIII.

"When the Jagat was full of darkness, unperceivable and sleepy, Easwara created Avyakta and the subtle elements, which destroyed all the darkness. The eternal Purushothama, the 26th Tatwa is Parom-Bramha

known as Bhaskara or the sun. He first created water and applied his essence to it from which the Devas, Asuras and men originated. This essence is known by the names Virya, Bija, Sukra, Reta and Ugra. Thus Bhaskara created the three Lokas. When he was awakened he created Manas which is both sat and Asat." This Manas then began to create Vipula or Akasa originated from it whose quality is sound."

Here we obtain a clear definition of Bhaskara or the sun as representing Parom-bramhan.

Q. No. XIV.

"He is the greatest among the Gods who destroys darkness by his rays the moment he rises. When the Lokas were destitute of movables and immovables and were filled with complete darkness, myself, Vishnu and Maheswara remained there meditating upon the sun who resides in the heart of all. He then appeared and destroyed all the darkness. Therefore, the Yogis, Sankhyas and all others desiring for emancipation, meditate upon this god."

The religious sun is here explained as the light-giving God seated in the heart of all. The modern Pandit can satisfy all his requirements by merely looking outside; and he does not feel the necessity to look within where this Puranic sun hides itself through fear for him.

Q. No. XV.

"The object represented by Om is Vishnu the Lord of words. The Rakshasas are destroyed by uttering this mauthra, and the Sun referred to here is a portion of Vishnu representing the internal light."

This passage has been already explained in connection with sandhya in chapter III. The sun daily adored is defined as denoting the Atma and the light within.

Q. No. XVI & XVII.

"The junction between the brows and the nose is the junction of the Akasa and Para Lokas. The wise meditate upon this junction or Sandhya. By the knowledge of the unity of Paramatma and Atma, the idea of their separate existence is destroyed. This knowledge of unity is sandhya."

The sun connected with this saudhya has been already explained.

Q. Nos. XVIII & XIX.

"The ocean of Akasa, which is the basis for the elements and the Devas, is called soma. The Eswara combined with Uma is known as Soma."

These are additional technical explanations for the term soma. Whatever may be its real technical significance as explained here, it is absolutely certain, that the Pandit's conception of it as applying to the satellite moon or the soma plant is not corroborated here.

Q. No. XX.

"Again in the Treta-Yuga, the sapta rishis originate with the king known as Brumha-Kshethra, for the purpose of Bija (letters of Manthra). Thus the sapta rishis with the kings appear in every cycle of yugas for continuation. This is the elevation and relation of Kshethras in Manwantaras, described in the Vedas. Their decay is in accordance with that of the Parkritis. Their origin, longivity and decay are known to the Sapta-Rishis. This is the regular course of yoga by which the Ilas and Ikshwakus originate in Treta and decay in Kali. Up to the end of the Manwantara, they follow the yugas. After Parsu-Rama annihilated all the kshethriyas in the earth, the two Vamsas named the Ilas

and the Ikshuakus originated. They are declared to represent the Parkriti. The Ilas are plenty in the world but not so the Ikshwakus. In this manner, thousands of Raja-Rishis have already passed away. In the current Vyvaswata-manwantara too, the stability of the Lokas depends upon their rise and fall."

Every word, every expression in this quotation is highly technical. It is feared that both the original and the translation would be perplexing to the Pandit, who has all along been labouring under the mistaken notion that the technical religious philosophy here explained is nothing more than human history. He cannot brook the idea of religion or philosophy without human transactions and lucrative dealings; much less appreciate them as valuable and useful literature.

गता गीता नाशं क्वचिदपि पुराणं व्यपगतं
विलीना: स्मृत्यर्था निगमनिचयो दूरमगमत् ।
इदानीं रैदासप्रभृतिवचनैर्मोक्षपदवी
तदेवं जानीमो कलियुग तवैवैष महिमा ॥

9. If the passages quoted above are only carefully perused and ordinarily interpreted without a bias, unmindful even of the devotion and seriousness they justly demand, I daresay, it would not be difficult to see clearly the ideas prominently set forth in every one of them without any contradictions or material differences as compared with each other.

The sun, moon and the earth are three of the planets with which man is most closely and materially connected, and their necessary and beneficial influences are scientifically acknowledged and practically experienced by all in every day life. The earth on which he lives is the general and unavoidable support for his body affording means of sustenance for his life. He is born out of her and goes back to

her and is therefore entirely dependant on her. The devotional sphere with the central Meru or the Vedas has therefore been described as the Bhumi-Padma or the most comfortable, fragrant and sacred ground for man's refuge from the painful and inextricable miseries of this phenomenal existence. What a sublime and poetic idea!! It is really surprising that this should be so dogmatically explained as referring exactly to the contents of Indian Geography composed by English authors in the present century. It is indeed a great misfortune that our Pandit's brain has some how become too congealed and impervious to allow such ordinary but important ideas to penetrate. Unless he exerts vigorously to improve himself at once in the necessary directions, there is absolutely no use in depending upon him for religious instruction and guidance, in spite of his current renown for his knowledge of Sanskrit literature.

Quite in conformity with the grandure and magnanimity of the Bhumi-pamdma, two of the best heavenly torches, the sun and the moon are appropriately provided for the purpose of lighting its sacred surface.

The sun is clearly defined as the Atma itself and the moon as the kshetragna or individual self.

Q. No. VII.

असौ वा आदित्यो बहिरात्मान्तरात्मा प्राणः ॥
प्राणः प्रजानामुदयत्येष सूर्यः ॥

Q. No. VIII.

सूर्यआत्मा जगत तस्थुषश्च ॥

Q. No. X.

सूर्यमव्यक्तमित्युक्तं ॥

Q. No. XI.

सर्वस्य जगत स्थादिरादित्यस्तेन उच्यते ।
स आदित्यो महाभाग योगैश्वर्यसमन्वितः ।

मदंशो द्वादशो यस्तु विष्णुनामा महीतले ।

Q. No. XIII.

भास्करश्च महाबाहो परं ब्रह्मच कथ्यते ।
एवं स भास्करो देवः ससर्ज भुवनत्रयम् ॥

Q. No. XIV.

ध्यानद्योगेन चास्माभिर्विज्ञातः सविता तदा ।
ततस्सांख्याश्च योगाश्च ये चान्ये मोक्षकांक्षिणः ।
ध्यायन्ति ध्यायिनो देवं हृदयस्थं दिवाकरम् ॥

Q. No. XV.

वैष्णवांशः परः सूर्यः योन्तर्ज्योतिरसंभवम् ।

Quotation No. I.

मनश्चन्द्रो रविर्वायुः ।

Q. No II.

अपानश्चन्द्रमा ।

Q. No. III.

इडायां चन्द्रश्चरति पिङ्गलायां रविः ।

Q. No. IV.

इडायां चन्द्रमा नित्यं चरत्येव महामुने ।

Q. No. X.

षोडशी तु कला सूक्ष्मा स सोम उपधार्यताम् ।
मनः षोडशकं प्राहुरध्यात्मगतिचिन्तकाः ॥

Q. No. XI.

योसौ क्षेत्रज्ञसंज्ञो वै देहेस्मिन् पुरुषः परः ।
स एव सोमो मन्तव्यो देहिनां जीवसंज्ञकः ॥

Q. No. XII.

तथैव पितृयानानां चन्द्रमा द्वारमुच्यते ॥

Q No. XVIII.

आकाशाम्भोनिधेर्योसौ सोम इत्यभिधीयते ॥

Q. No XIX.

उमया सह यो देवः सोम इत्युच्यते बुधैः ।।

The distinctive features of sun and moon above set forth furnish the necessary informations regarding the two Vamsas or dynasties. The history of Soorya-vamsa refers to the processes adopted for knowing the Para-bramhan and that of the Soma-Vamsa refers to the knowledge of kshetregna or individual self. The latter knowledge no doubt has to be first attained before attempting for the former. Thus, the Maha-Bharata which treats of the Soma-vamsa should be previously studied and practised for qualifying oneself for the study and practice of the Ramayana which describes the Soorya-vamsa.

The exact knowledge of Tat-pada and Twom-pada should be separately obtained, both in theory and practice before they are united together into the Maha-vakya 'Tat-twom-asi', the merging of the Individual self into the Universal self. The two epics therefore deal with this most important subject, furnishing complete details of procedure in the usual Puranic style, comprising of the processes to be adopted and the obstructions to be overcome together with their necessary remedies. The Maha-bharata and the Ramayana are therefore the original and real commentaries on the sacred Vedas, the repository of our ancient and invaluable philosophy. It has been repeatedly noticed that the study of the Vedas will not only be incomplete without a knowledge of the Puranas and Itihasas but will also prove dangerous by misapplication and misinterpretation.

यो विद्याच्चतुरो वेदान् साङ्गोपनिषदो द्विजः ।
न चेदृगपि तं संविद्यान्नैव सस्याद्विचक्षणः ।
इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति ।।

The essential and ultimate meanings of Tat and Twom, the That and the I or thou, have been already examined in Chapter II with their Vachyarthas and Lakshyarthas. When the collateral and circumstantial accessories and attributes are eliminated from the two ideas ordinarily represented by Tat and Twom, we arrive at the same residue in both, a union of which in accordance with the maha-vakya namely 'Tat twom-asi' is therefore only a matter of words.

वाच्यं लक्ष्यमिति द्विधार्थसरणौ वाच्यस्य हि त्वंपदे वाच्यं भौतिकमिन्द्रियादिरपि यल्लक्ष्यं त्वमर्थश्च सः । वाच्यं तत्पदमीशताकृतमतिर्लक्ष्यन्तु सच्चित्सुखानन्दब्रह्म तदर्थ एष च तयोरैक्यं स्वसीदं पदम् ॥

त्वमिति तदिति कार्ये कारणे सत्युपाधौ
द्वितयमितरथैकं सच्चिदानन्दरूपं ।
उभयवचनहेतू देशकालौ च हित्वा
जगति भवति सोयं देवदत्तो यथैकः ॥

The above is the philosophical explanation of the whole matter. There is also a secondary and Yogic use of the terms Soorya and Soma.

Q. No. II.

अपानश्चन्द्रमा देहमाप्यायति सुव्रत ॥

Q. No. III.

इडायां चन्द्रश्चरति । पिङ्गलायां रविः ॥

Q. No. IV.

इडायां चन्द्रमा नित्यं चरत्येव महामुने ।
पिङ्गलायां रविस्तद्वन्मुने वेदविदां वर ॥

The breaths through the right and left nostrils are styled Soorya and Soma by the Yogis, closely following the philosophical description of the Deva-yana and Pitri-yana,

the Uttarayana-marga leading to the sun and the Dekshinayana leading to the moon respectively.

The moon, Kshetregna or pure mind is described as the 16th kala, the fifteen kalas consisting of 5 Elements and 10 Indriyas, which are metaphorically used as the fifteen kalas or days of the moon with its waxing and waning.

Q. No. X.

क्षीयते हि सदा सोम: पुनश्चैवाभिपूर्यते ।
नेच्छाम्येवं विदित्वैते ह्रासवृद्धी पुन: पुन: ।
तदेवं षोडशकलं देहमव्यक्तसंज्ञितम् ।
ममायमिति मन्वान स्तत्रैव परिवर्तते ।

In both the philosophical and Yogic descriptions, the sun and the moon are located in the Heart and the Head respectively, and this location is generally found described in the Puranas and Itihasas. Thus invariably in all the religious texts, the moon will be placed far above the sun. Without understanding this simple technical use of the terms, many an ingenious invention is brought forward to reconcile the misplacement of the two planets and very often the astronomical advancement of the ancients is arrogantly questioned. The mere fact of misplacement of these two important planets should on the contrary have naturally led us to infer that something different in kind was being explained. But even today probably, the the majority of the Pandits would treat any such attempt as an act of blasphemy. Religious interpretations in their view, should invariably be based upon ignorance and dogmatism of an extremely unreasonable type. This is more or less the foundation upon which the modern sanskrit study is built, and the recent Sanskrit Colleges in India started in imitation of other existing ones for English education, must have used several old stones of ignorance

and dogmatism for their foundation, combined with a few foreign stones and materials which could not possibly withstand the trying atmosphere of the tropical regions. The outlook of such constructions is however, sufficiently gloomy, and the natural product could not be anything better than a new set of Pundits of the old type more discontented and less religiously inclined. These new scholars may even venture to question the correctness and importance of the religious texts themselves, unlike their predecessors and may dispose of difficulties as matters of innocent ignorance of the venerable authors. The point at issue here, namely the position of the moon far above that of the sun, as found described in many a reigious text, demands however its immediate attention, as well as all the Indian astronomers, who could not afford to accept the simple explanation provided in the literature. The passages in question are noted below for special reference.

भूमेर्योजनलक्षेतु भानोर्वै मण्डलं स्थितम् ।
लक्षे दिवाकरस्यापि मण्डलं शशिनः स्मृतम् ॥
कूर्मपुराणम् ॥

महीतलात्सहस्राणां शतादूर्ध्वं दिवाकरः ।
दिवाकरात्सहस्रेतु शते **चोर्ध्वं** निशाकरः ॥
ब्रह्माण्डपुराणम् ।

लक्षयोजनमानेन सूर्यलोकं विधीयते ।
तस्योपरि तु लक्षेण चन्द्रलोकं विधीयते ॥
सुप्रभेदागमम् ॥

एवं चन्द्रमा अर्कगभस्तिभ्य **उपरिष्टा**ल्लक्षयो जनत उपलभ्यमानोऽकेस्य संवत्सरभुक्तिं पक्षाभ्यां मासभुक्तिं सपादर्क्षाभ्यां दिनेनैव पक्षभुक्तिमुग्रचारी द्रुततरगमनोभुंक्ते ॥ अथवा पूर्यमाणाभिश्च कलाभिरमराणां क्षीयमाणाभिश्च कलाभिः पितृणामहोरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वानः सर्वजीवनिवहप्राणो जीवधैकमेकं नक्षत्रं त्रिंशता मुहूर्तैन भुंक्ते ॥ य एव **षोडशकलः**

पुरुषो भगवान् मनोमयोऽन्नमयोऽमृतमयो देवपितृमनुष्यभूत पशुपक्षिसरीसृप वीरुधां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्णयन्ति ॥

श्रीमद्भागवतम् ॥

कर्मभूमेस्तथोर्द्ध्वं च रवियोजनलक्षकः ।
ततः शशी तथामानस्ततश्चोर्ध्वं भमण्डलम् ॥

भविष्यपुराणम् ॥

I trust that the above passages, distinctly placing the moon far above the sun will suffice to convince us of the real interpretation of the term Soma as used in the texts and clearly defined therein. The Pandit's interpretation as moon, without a knowledge of the technical definition furnished, is thus neither a great discovery nor any erudite explanation. It is simply the ordinary Dictionary meaning of the word which any young Sanskrit student could easily give. It is thus evident that the so called Pandit has not gone an inch beyond the school boy even in his literary attainments so far, except perhaps in his voluntary attempt to misinterpret the texts against the definitions clearly furnished within themselves.

Leaving the moon here, there is still something similar to be noticed in the interpretation of the sun. Quotation 17 very cogently explains the necessity of Sandhya ceremony performed both morning and evening. The sun is said to be attacked daily by certain Rakshasas called Mandehas at both the junctures of day and night. The oblations offered at the times accompanied by the Gayatri-mantra take the form of Vajrayudha or a diamond weapon and destroy the Rakshasas, thus saving the sun from obstruction to its continuous journey. The necessity of Sandhya ceremony is entirely based upon this description which if taken literally as by a Pandit, can convey no reason-

able meaning. The Rakshasas referred to are not only unseen from other parts of the world, but are also invisible from all localities in India itself. Their daily warfare with the sun as well as the consequent obstruction to its journey are equally unperceived and unproved. The current interpretation therefore reduces the holy Sandhya ceremony to a farce and a waste of time. But we can clearly understand from the quotation that the ceremony as explained therein, is indispensable to all who care for salvation. The meaning of Sandhya is given specially in quotations 16 & 17 as the union of the Individual with the Universal self. The name of the Rakshasas as Mandehas clearly denotes the diminution in the duration of the day, and here metaphorically refers to the sins of man that obstructs the real knowledge of Bramhan.

दहत्यशेषरक्षांसि मन्देहाख्यान्यघानिवै ॥

It is not at all difficult to see here that the technical use of terms introduced in the texts is after all so simple, although the confusion created on its account is disproportionately great.

अज्ञात्वा शास्त्रहृदयं मूढो वक्त्यन्यथान्यथा ।
अविज्ञाय च तत्वार्थं बुद्धेरज्ञानवैभवात् ॥

Coming down to quotation 20 which directly deals with the origin of the Soorya and Soma Vamsas, it is hoped that the explanations already offered on the use of the terms Soorya and Soma in the texts, will render the gist of the descriptions furnished easily comprehensible.

क्षीणे कलियुगे चैव तिष्ठन्तीति कृते युगे ।
सप्तर्षयस्तु तैस्सार्धं मध्ये त्रेतायुगे पुनः ।
बीजार्थं वै भविष्यन्ति ब्रह्मक्षत्रस्तु वै नृपः ॥

The quotation here has to be carefully examined piecemeal, as it contains complete information on the subject.

After the Kali yuga, the Krita reverts. We have already seen that Krita-yuga refers to the stage of completion in devotional practice as the term clearly denotes.

कृतमेव न कर्तव्यम् ।

Kali similarly represents the stage of ignorance and absence of religious merit. Both of them therefore signify the two extremes which demand no further explanations on the texts. In the Krita, what the texts could teach has been attained and in the Kali, they have nothing to teach as it stands outside the limits of religious training. The two remaining yugas alone, namely Treta and Dwapara are capable of being treated in the texts for the purpose of providing practical instructions for religious advancement. We could thus clearly see that the contents of our religious literature as a whole, chiefly apply to the Treta and Dwapara yugas. The Krita as we have seen is beyond the requirements of religious instruction and Kali is below the province of religious education. The Penal, Civil and Political laws, agriculture and commerce, histories and geographies, and all the material sciences which contribute to the welfare of humanity in the ordinary sense of the expression, fall within the dominion of Kali and are eliminated as the exclusive privileges of the worldly-wise man. Nobody need therefore regret or feel annoyed that the ancient sages ever attempted to stand in the way of modern progress; on the contrary they quietly retired from the field altogether and took up a less pretentious subject called Religion which they particularly sought by almost disconnecting themselves from all that is here enumerated for worldly advancement. We may thus safely rest assured that the harmless sages will not venture to meddle with what passes for religion amongst mankind in general for the sake of fashion, or etiquette or with the so

called reforms invariably based upon the practical rejection of religious principles inculcated in their works. It would certainly be an act of injustice to drag their names in vain, for or against modern reforms thus attempted in various directions. As a lawyer would object, they could not be joined as parties to the suit. It is often forgotten that the Religious Gazette has long proclaimed their exemption from the necessity of appearing before the modern tribunals. The Kali is completely beyond their jurisdiction and they would not dare to trespass. We are entirely independent in our own enviable sphere and free to act according to our sweet will and pleasure. We are doubtless quite out of their clutches in our head-long exertions to improve ourselves, without knowing what we do and probably even what we want.

लोके व्यवायामिषमद्यसेवा
जन्तोस्तु नित्या न हि तत्र चोदना ॥

We thus clearly see that the Krita and the Kali do not require more than a general description of their characteristics, the Treta and Dwapara alone being closely connected with what is known as religion in the texts.

Coming back to quotation 20 we find that the Sapta-Rishis descend from the Krita to the Treta-yuga with a view to propogation, accompanied by the necessary rulers styled Bhamah-kshetras. What this represents is also explained in the same quotation.

एतेन **क्रमयोगेन** ऐलाइक्ष्वाकवो नृपाः ।
उत्पद्यमानास्त्रेतायां क्षीयमा णाः कलौ युगे ।
अनुयान्ति युगान्यन्तु याव न्मन्वन्तरक्षयम् ।

In the treatment of Rishis in the previous pages we found that the Sapta-Rishis represent the Sapta-prakritis सप्तप्रकृतयोह्येताः । The quotation clearly explains that the

matter referred to is the gradual progress of yoga— एतेन क्रमयोगेन ॥ The soorya and the soma vamsa rulers are said to originate in Treta and become extinct in Kali and the process is repeated until the Manwantara is over. We thus clearly see that the Treta represents the rule of the Soorya-vamsa and Dwapara that of the Soma-vamsa. Both the Vamsas appear to be of a common caste called Bramha-kshetra. An examination of this word will therefore furnish us with sufficient information to understand the whole description. In the quotation itself we find that when all the other rulers are destroyed by Parsu-Rama, the two dynasties arise and that they represent the Prakritis. We also find that the creation and destruction of the Lokas depend upon the rise and fall of these two dynasties.

जामदग्न्येन रामेण क्षत्रे निरवशेषिते ।
रिक्तेयं वसुधा सर्वा क्षत्रियैर्वसुधाधिपैः ।
द्विवंशकरणं सर्गं कीर्तयिष्ये निबोधत ।
ऐळवैक्ष्वाकु वंशश्च **प्रकृती** परिचक्षते ।
तेषान्तु निधनोत्पत्तौ **लोकसंस्थितय** स्थिताः ।

The Lokas have been examined long ago and found to represent the Prakritis meditated upon as the glories of the Almighty. Thus we come to understand that the Sapta-Rishis, the Lokas and the two royal dynasties almost speak of one specific matter. The caste of the two dynasties however styled *Bhamha-kshetra* is the most important and significant point here. The words Kshatra and Kshetra ordinarily mean body or material form, and the term under reference clearly signifies the conception of the formless Bramhan in some form.

क्षयणात् करणाच्चैव क्षतत्राणात्तथैव च ।
भोज्यत्वाद्विषयत्वाच्च क्षेत्रं क्षेत्रविदोविदुः ॥
वायुपुराणम् ॥

ससर्ज क्षत्रियान् ब्रह्मा ब्राह्मणानां हिताय वै ।
वर्णाश्रमव्यवस्थाञ्च त्रेतायां कृतवान् प्रभुः ॥

कूर्मपुराणम् ।

अग्निर्गन्धर्वः । तस्योषधयःअप्सरसः । ऊर्जोनाम । स इदं ब्रह्मक्षत्रं पातु ता इदं ब्रह्मक्षत्रं पान्तु ॥ मन्त्रः ॥

The Saguna-nirguna, Sakala-nishkala, Parapara, Purana-purusha, Apara-Bramha or Sabda-Bramha, which alone is capable of being meditated upon in different forms or described in the religious texts by the use of language, is doubtless the object described by Bramha-kshetra. Its indispensable association with the Sapta-prakritis mentioned above needs therefore no further explanation. The various synonyms for Sabda Bramha here noticed have been defined in the previous pages, but may be repeated for further reference. The reasons already alleged for the necessity of this Apara-Bramha as the mediator between man and Para-Bramha should not be forgotten, and the various forms of this Sabda-Bramha prescribed for religious worship should not also be treated as poetical allegories as is very ordinarily and easily done. As long as most of the affairs in this material world continue to be experienced and acknowledged by man as unbearable and tangible miseries, the religious practices prescribed by our ancient sages in strict conformity with science and philosophy, will doubtless be found to be the real remedies for them, if they are only followed with sincerity and devotion. The remedies are as true as the diseases themselves, both scientifically and practically. How could they then be pronounced allegories or myths? In the correct philosophical analysis of the material world, no doubt, the critic himself is a myth and a false personage, but the criticism he now offers is from a

low stand point, which could not be confounded with the nobler and higher philosophical plain where the said critic has no status to appear.

स्वानुभूत्यानुसारेण तर्क्यतां मा कुतर्क्यताम् ।
अज्ञात्वा ग्रन्थतत्त्वानि वादं यः कुरुते नरः ।
लोभाद्वा ऽथवा दम्भात्सपापी नरकं व्रजेत् ।
निर्णयञ्चापि छिद्रात्मा न तद्वक्ष्यति तत्वतः ।

The nearest approach to the formless in some form is thus absolutely necessary for religious meditation, as man is constituted at present, until he qualifies himself for the highest stage.

जन्मान्तरशताभ्यस्ता मिथ्या संसारवासना ।
सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ।

The following passages describe and explain the Sabda-bramhan here alluded to;.

Quotation No. I.

द्वे विद्ये वेदितव्ये तु **शब्दब्रह्म** परञ्च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ।

ब्रह्मविन्दूपनिषत् ॥

Q. No. II.

परब्रह्मनिष्क्रियं अक्षरं इति । अथान्यस्याऽरूपस्य ब्रह्मणस्त्रीणिरूपाणि भवन्ति निष्कलं सकलं सकलनिष्कलञ्चेति । यत्सत्यं विज्ञानमानन्दं **निष्कलं** रूपम् । अथास्य या सहजाऽस्त्यविद्या मूलप्रकृतिर्माया लोहितशुक्लकृष्णा । तया सहायवान् देवः कृष्णपिङ्गलो महेश्वर ईष्टे । तदिदमस्य **सकलनिष्कलं रूपम्** ॥ अथैष ज्ञानमयेन तपसा चीयमानोऽकामयत बहुस्यां प्रजायेयेति ॥

शाण्डिल्योपनिषत् ॥

Q. No. III.

अस्ति भाति प्रियं रूपं नामचेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ।

अपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ।
सत्यमाभाति चिच्छाया दर्पणे प्रतिबिम्बवत् ।
तेन चित्प्रतिबिम्बेन त्रिविधा भाति सा पुनः ।
प्रकृत्यवच्छिन्नतया **पुरुषत्वं** पुनश्च ते ।
शुद्धसत्वप्रधानायां मायायां बिम्बितोव्ययः ।
सत्वप्रधाना प्रकृतिः **मायेति** प्रतिपद्यते ।
सा मायस्ववशोपाधिः सर्वज्ञस्येश्वरस्य हि ।
वश्यमायत्वमेकत्वं सर्वज्ञत्वं च तस्यतु ।
साक्षित्वा त्समष्टित्वा त्साक्षित्वा जगतामपि ।
जगत्कर्तुमकर्तुं वा चान्यथा कर्तुमीशते ।
यस्सईश्वर इत्युक्त स्सर्वज्ञत्वादिभिर्गुणैः ॥

सरस्वतीरहस्योपनिषत् ॥

Q. No. IV.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतत् ब्रह्मनाम रूपमन्नञ्च जायते ॥

तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि **त्रेतायां** बहुधा सन्ततानि । तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥

मुण्डकोपनिषत् ॥

Q. No. V.

महदाद्यं विशेषान्तं यदा संयाति संक्षयम् ।
प्राकृतःप्रतिसर्गोयं प्रोच्यते कालचिन्तकैः ॥

कूर्मपुराणम् ॥

Q. No. VI.

अव्यक्तं क्षेत्रमुद्दिष्टं ब्रह्मा क्षेत्रज्ञ उच्यते ।
इत्येष **प्राकृतस्सर्गः** क्षेत्रज्ञाधिष्ठितस्तु सः ।
अबुद्धिपूर्वं प्रागासीत् प्रादुर्भूता तडिद्यथा ॥

वायुपुराणम् ॥

Q. No. VII.

निष्कलं प्रथमञ्चैकं ततः **सकलनिष्कळम्** ।
तृतीयं **सकल**मेव नान्यथेति द्विजोत्तमाः ॥

लिङ्गपुराणम् ॥

Q. No. VIII.

सृष्ट्यर्थं सर्वतत्वानां लोकस्योत्पत्तिकारणम् ।
योगिनामुपकाराय स्वेच्छया चिन्त्यते शिवः ।
निष्कळं **तत्व**मित्युक्तं सकलं **मूर्ति**रीरिता ।
सकलंनिष्कळं चैव **प्रभाव**मिति कीर्तितम् ॥

वातूलशुद्धागमम् ॥

Q. No. IX.

प्रत्यक्षमनुमानञ्च शब्दश्चोपमया सह ।
अर्थापत्तिरभावश्च षट्प्रमाणमिति स्मृतम् ।
एवमादिप्रमाणैस्तु दुर्लक्ष्यं तच्छिवः स्मृतम् ।
शिवतत्वमिदं प्रोक्तं तत्वानामखिलात्मनाम् ।
सृष्ट्यर्थं लोकरक्षार्थं लोकस्योत्पत्ति कारणम् ।
साधकानां हितार्थाय स्वेच्छया गृह्यते तनुम् ।
तच्छरीरं त्रिधा ज्ञेयं **निष्कळं सकलनिष्कळम्** ।
सकलञ्च तथा ज्ञेयं त्रिविधन्तु विशेषतः ।
परं निष्कळमित्युक्तं **परमं** सकलं स्मृतम् ।
परापरं तथाप्रोक्तं सकलं निष्कळं भवेत् ॥

सुप्रभेदागमम् ॥

Q. No. X.

आत्मनो द्विविधं प्राहुः परापरविभेदतः ।
क्षेत्रज्ञणी वेदितव्ये इतिचाथर्वणी श्रुतिः ।
परस्तु निर्गुणः प्रोक्तः अहङ्कारयुतोऽपरः ।
तयोरभेदविज्ञानं योग इत्यभिधीयते ।
एवं भूतात्मके देहे यः साक्षी **हृदये स्थितः** ।

अपरः प्रोच्यते सद्भिः परमात्मा **परः** स्मृतः ।
शरीरं **क्षेत्र**मित्याहुस्तस्थः **क्षेत्रज्ञ** उच्यते ।
अव्यक्तः परमः शुद्धः परिपूर्ण उदाहृतः ।
अकारादिक्षकारान्त वर्णभेदव्यवस्थितः ।
पुराणपुरुषोऽनादिः **शब्दब्रह्मेति** गीयते ।
पञ्चभूतात्मके देहे ह्यन्तःकरणसंयुतः ।
पुराणपुरुषो देवः **अपरात्मेति** कीर्त्यते ॥

बृहन्नारदपुराणम् ॥

Quotation. No. I.

"There are two varieties of knowledge to be attained, namely the knowledge of Sabda-bramhan and that of Parom-bramhan. The securing of the former naturally leads to that of the latter."

Q. No. II.

"The Parom-bramhan is eternal and without form. It has however three forms, namely, Nishkala, Sakala and Sakala-nishkala. That which is true knowledge and bliss is Nishkala. But that which is combined with Maya and Avidya as well as the three gunas, is called Maheswara and Sakala-nishkala. It is this form that by tapas and knowledge, desired for the creation of Prejas."

The Almighty Eswara is here clearly defined as alluding to the sabda-bramhan and sakala-nishkala.

Q. No. III.

"Name and form are the attributes of the jegat; sat, chit and Anauda are those of Bramban as compared with the qualities of the jegat. The satwic state of Prakriti is called Maya, and the reflection of Bramhan in it is known as the all-knowing and all-powerful Eswara."

This is a philosophical explanation of the same sabda-bramhan.

Q. *No.* 1*V.*

"That which is all-wise is in the from of tapas and knowledge. From this, name, form and Annom or Avyakrita originated. The wise see in the Manthras, the workings of this sabda-bramhan in various manner in the Treta. Those who desire to attain to the highest truth, should follow this course which is the right path in the Lokas."

It is clearly stated here that the workings of the sabda-bramhan are seen in the Treta-yugas and in the manthras, and that they represent the proper religious path for man to follow. The Pandit surely does not understand what this decription means, which connects together the manthras, the Treta-yugas and the sabda-bramhan.

Q. Nos. V & VI.

"The destruction of the Tatwas from the Mahat down to the gross elements, is called Prakriti's Preti-sarga by those who explain time. Avyakta is Kshethra and Bramha is Kshethregna. The creation without the intellect, that occurs suddenly like a lightning, based upon Kshethregna is known as Prakriti-Sarga."

This point has been already explained in the previous Chapter.

Q. Nos. VII & VIII.

"Nishkala is the first, sakala-nishkala is the second and sakala is the third. Siva settles of his own accord for the use of the yogis, the creation of all the Tatwas and the origin of the Lokas. Nishkala represents the Tatwa, sakala is the Murti or form and Sakala-nishkala is the Prebhava."

The term Prebhava literally means glory, strength, extension. This is exactly the subject matter dealt with

throughout the religious literature. The Pandit's interpretation however, evacuates all the Prebhava of God from the sacred texts, and substitutes that of man. In spite of this, the Pandit no doubt feels that he has done very useful work.

Q. No. IX.

"There are six kinds of proofs according to Logic. That which cannot be discovered by any of these methods is Siva-Tatwa. It takes of its own accord a body for the purpose of creating all the Tatwas and the Lokas and for their preservation, in the interest of its devotees. This body is of three sorts, Nishkala called Parom, sakala called Paramom and Sakala-nishkala known as Paraparom."

Evidently, the Pandit does not know up to date, the existence of any such technical or important difference between the terms Parom, Paramom and Paraparom. In these silly matters too, he is a perfect Vedanti devoid of all unnecessary distinctions such as right and wrong, sense and nonsense.

Q. No. X.

The Atharvana sruti distinguishes two kinds of Atma, the Para and the Apara; the former is without attributes and the latter is combined with egoism. The knowledge of their unity is called yoga. Thus the Atma seated in the heart within the physical body is called Apara-Bramhan. Paramatma is Para-bramhan. The body is known as Kshetra and the Atman seated inside is called Kshethregna; he remains in the form of Avyakta and Parama and determines the arrangements of the letters from A to Ksha. In the body made up of the five elements, this Atma combined with the internal organs is known as Purana-purusha, Sabda-bramhan and Aparatma."

Various synonyms are here given for the Eswara seated inside the heart of man. He is known in the religious literature as, Aparatma, Apara-bramhan, Kshethregna, Purana-purusha and Sabda-bramhan. This is a conception of God as enjoyed by the internal organs of man in their pure and devotional condition. When their play becomes extinct by the still higher processes of yoga, He becomes the Paramatma. Thus it is plain that the history of this Purana-purusha deals with the religious work of man in his onward devotional march, discovering and enjoying more and more of the glories of this Eswara until he loses his separate personality in the ocean of divine bliss. Let the childish Pandit defile not this sacred and valuable legacy of ours any more, with his base conceptions of human valour and greatness.

10. It is highly necessary here to summarise the substance of the foregoing explanations and place the same clearly before us with a view to avoid all possible doubts regarding the interpretations of the important points connected with the main subject. We could gather from the above quotations that the Bramhan is generally classified into Para and Apara : and the latter represents the conception of the Absolute as a repository of all the highest and best qualities known to man, such as, Almighty, All-bliss, eternal, All-wise, All-merciful, All-seeing etc. Of course these are attributed only in comparison to the contrary deficiencies experienced by man in this material world. Vide Q. No. 3.

अपेक्ष्य नामरूपे द्वे सच्चिदानन्द तत्परः ॥

There is again another classification into Sakala, Sakala-nishkala and Nishkala. The first refers to the material form and the last to Para-Bramhan. The second is the same as the Apara-Bramhan or Sabda-Bramhan, which

is utilized with advantage in the highest forms of religious practices, namely, Gnana-yoga and Karma-yoga. With the detailed explanations furnished by these quotations, it is not difficult to understand the correct application of the term Sakala-nishkala (meaning a combination of Sakala and nishkala) as being used synonymous with Apara-Bramhan, Purana-Purusha, Sabda-Bramhan and Eswara, and that all of them equally refer to the same idea expressed by *Bramha-kshetra*. The real Bramhan is Parom or Nish-kalom, the unknown and the unseen, lying entirely beyond the province of Reason or Budhi, where knowing and seeing have no meaning. The Sakalom, the known and the seen is purely material, virtually representing the *effect* rather than the cause. The Sakala-nishkala is not the material effect but represents the *Spiritual cause*, the exclusive privilege of the original creator of the Universe, over which, man as he is constituted at present has no control. This spiritual cause is classified into seven Prakritis, and the religious practices ordained refer to them particularly with a view to get out of the bondage consequent on their actions, as well as to reach the ultimate Prakriti or the Holy maya in which the real Bramhan is reflected as the Apara-Brahman. Vide Q. No. 3.

शुद्धसत्वप्रधानायां मायायां बिम्बितो ब्रजः।
सत्वप्रधाना प्रकृतिः मायेति प्रतिपद्यते ॥

The perception of this reflection further leads you to the highest goal. Vide Q. No. 1.

शब्दब्रह्मणि निष्णातः परब्रह्माधिगच्छति ।

This is the most logical, scientific and philosophical religion provided in our ancient literature, in the form of Histories of the rulers of two illustrious dynasties known as the Soorya and Soma Vamsas. The periods of their rule,

we have already found to be limited to the Treta and Dwapara yugas and their territorial extents limited to the Bharata-varsha in Jambu-Dwipa.

जम्बूद्वीपस्य संस्थानं यज्ञिया यत्र वै क्रियाः ॥

The Kali yuga is unsuited in every way for the birth of any of the rulers in either dynasty.

उत्पद्यमानाः त्रेतायां क्षीयमाणाः कलौ युगे ।

They originate in Treta and become extinct in Kali. They are however of the Bramha-Kshetra caste, and are created for helping the Bramhins and save all from every possible injury and misfortune. The difference of these two castes was created by Bramha in the Treta yuga.

ससर्ज क्षत्रियान् ब्रह्मा ब्राह्मणानां हिताय वै ।
वर्णाश्रमव्यवस्थाञ्च त्रेतायां कृतवान् प्रभुः ।
क्षयणात् करणाच्चैव क्षतत्राणात्तथैव च ।
भोज्यत्वाद्विषयत्वाच्च क्षेत्रं क्षेत्रविदो विदुः ॥

These lines are sufficiently plain and significant. The Krita-yuga refering to the completion of the required practices, represents the stage beyond Bramha-kshetra or Apara-Bramhan, namely the attainment of Para-Bramhan itself, where all ideas of Histories and Geographies, worship and no worship are completely eliminated. The Triputi or the separate conceptions of the knower, known and knowing are here entirely melted and fused together. The Para-Bramhan is not therefore capable of description in words or imagination in thought. The Apara-Bramhan very appropriately also styled Purna-Purusha is the only Purusha or Being that could be described in the Puranas for the benefit of mankind particularly inclined to accept and act out the processes ordained for religious

advancement. This is more or less the summary of the elaborate and lucid descriptions furnished by our venerable sages in the voluminous texts bequeathed to us on the subject. And there is no doubt that without any culpable mischief by alterations or interpolations, these very texts exactly, are so bluntly and carelessly misinterpreted in the most ridiculous and unreasonable fashion, in this highly civilized century of the Kali Era. On a mature consideration of the whole affair, we are forced to take a very charitable view of these misinterpreters whom we are naturally prone to find fault with. The possible and probable mistakes in this direction have been clearly foretold by our wise sages and their real cause is specially attributed to the Kali itself, without throwing any blame on mankind in general. The subjoined passage furnishing vivid descriptions of the Era in question, will it is hoped be of some interest especially in this connection.

कुकर्माचरणात्सारः सर्वतो निर्गतोधुना ।
पदार्थाः संस्थिता भूमौ बीजहीनास्तुषा यथा ।
विप्रैर्भागवती वार्ता गेहे गेहे जने जने ।
कारिता कणलोभेन कथासारस्ततो गतः ।
अत्युग्रभूरिकर्माणो नास्तिका रौरवा जनाः ।
तेपि तिष्ठन्ति तीर्थेषु तीर्थसारस्ततो गतः ।
कामक्रोध महालोभ तृष्णाव्याकुल चेतसः ।
तेऽपि तिष्ठन्ति तपसि तपःसारस्ततो गतः ।
मनसश्चाजयाल्लोभाद्दम्भात्पाखण्ड संश्रयात् ।
शास्त्रानभ्यसनाच्चैव ध्यानयोगफलं गतम् ।
पण्डितास्तु कळत्रेण रमन्ते महिषा इव ।
पुत्रस्योत्पादने दक्षा अदक्षा मुक्तिसाधने ।
अयन्तु **युगधर्मोहि** वर्तते कस्य दूषणम् ॥

.पद्मपुराणम् ॥

"By the wicked conduct of the people the essence of everything is gone. Things remain like husk without the grain inside. Brahmins began to carry religious stories from man to man and from door to door for a trifling income, and the spirit of the stories has evaporated. The atheistic, the cruel and the vicious began to occupy the centres for holy baths, and their effective qualities have therefore departed from those places. People agitated by anger, avarice and greed began to perform tapas; its effects have therefore vanished. Dhyanayoga began to be practised by proud people who have no religious study or control over their minds and who are associated with the low; its effects have also therefore become extinct. The Pandits are exclusively engaged in procreation like buffaloes without the least interest for matters relating to emancipation. All this is the Dharma of the yuga and who is to be blamed?"

The yuga here should not be misunderstood as specifying any particular era. We have already seen that man makes the yuga and not the yuga the man. The quotation simply alludes to the description of man at all times, in his anxious mood for securing material prosperity.

प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यम्
काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम्।
तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा
सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः॥

11. Having understood the general significance of the Soorya and Soma Vamsas as supplying rulers for the Bharata-varsha in the Treta and Dwapara yugas, it is necessary to get at the distinguishing features of these dyanasties, or in other words to find out the gist of the real contents of the Ramayana and the Maha-Bharata. We have

already noticed that they particularly refer to the processes of gnana-yoga and karma-yoga and deal with the universal soul and the individual soul respectively; and until the latter is attained by processes of yoga, we are not qualified for the former which has to be obtained by Sankhya. The spiritual agencies to be invoked for the purpose of passing through these two paths to the ultimate end, are Rama and Krishna. Their technical differences will be explained later on. But there is an important point of difference between the two methods which could be easily ascertained and understood. The object of the Karma-yŏga is to eliminate all obstructions to the religious advancement caused by worldly attachments to the individual self, the thou or I. When these obstacles to progress are removed and the idea of the self is merged in the universal by Karma-yoga the higher process of Sankhya has only to deal with the universal soul alone; whereas throughout the process of the Karma-yoga, the ideas of both are combined. We can thus easily arrive at the conclusion that in the Ramayana process we have to deal only with the Bramhan in some form, but in the Maha Bharta process, we have to exert ourselves to destroy the crude ideas of the Thou and I keeping the Bramhan of course in view, in some appropriate form suited to the lower process. The main topic of the Ramayana is thus *single* in character comprising only of the search after the Bramhan and all the necessary practices to attain and maintan the same; whereas, in the Maha-Bharata it is *double* having to deal slightly with the Universal soul and more with the individual soul called Kootasta which is practically not different from Bramhan as explained in Chapter II.

कूटवन्निर्विकारेण स्थित: कूटस्थ उच्यते ।
आनन्दरूप: सर्वार्थसाधकत्वेन हेतुना ।

सर्वसम्बन्धवत्त्वेन सम्पूर्णः शिवसंज्ञितः ।
इति शैवपुराणेषु कूटस्थः प्रविवेचितः ॥

The conception of the real substratum of the cosmology of the total universe is Bramhan and the substratum of the individual being, is Kootasta. They are compared to the full canvas of a picture representing the universe as well as to the particular portion of the same occupied by the picture of a single individual. Both specify exactly the original and the same canvas, but are distinguished only by the difference in extent. This phenomenal idea of space being removed by philosophical analysis, the difference in the substrata vanishes. The Kootasta, the real Thou or I, then becomes exactly the real That or Bramhan. The Maha-Bharata as already noticed directly deals with this Jiva-Atma as combined with the Paramatma and the Ramayana deals with the latter alone.

Quotation No. I.

रामायणं महाकाव्यं आदौ वाल्मीकिना कृतम्
तन्मूलं सर्वकाव्यानामितिहासपुराणयोः ।
संहितानाञ्च सर्वासां मूलं रामायणं मतम् ।
तदेवादर्शमाराध्य वेदव्यासो हरेः कला ।
चक्रे महाभारताख्यामितिहासं पुरातनम् ।
कार्याकार्यनिर्णयोत्र स्मृतिर्वै धर्मसंहिता: ।
इतिहासादिवाक्यन्तु तन्निदर्शनसाधकम् ॥

विधिरुवाच ॥

यत् त्वं वेदार्थवक्तास्याः काव्यरूपेण सर्वशः ।
अहं सृष्टिकरो ब्रह्मा तत्र लीलाकरो हरिः ।
तद्गुणनस्य कर्ता त्वं सृष्टिरक्षाकरोभव ।
लोकानां धर्मरूपैव विष्णोर्लीला मलापहा ।
त्वया सा वर्णिता लोके यगे धर्मः स्थिरो भवेत् ।

त्वञ्च त्रिकालवृत्तिज्ञः सत्यवादी प्रतिष्ठितः ।
नाहं त्वत्तः पृथक्भूतः कविरन्यः प्रजापतिः ।
कविर्ब्रह्मा कविर्विष्णुः कविरेव स्वयं शिवः ।
कविर्वै धर्मवक्ता च कविः सर्वरसैकवित् ।
त्वन्तु रामचरित्राणि मुने **भावीनि** वर्णय ।
तत्तु रामायणं नाम महाकाव्यं भविष्यति ।
वर्णयिष्यसि यद्यत् त्वं तत्तु **विष्णुः करिष्यति** ।
विष्णोः कीर्तौ भवत् काव्यं स्थास्यत्यत्याचन्द्रतारकम् ॥

देव्युवाच ॥

रामायणं महाकाव्यं **कृतं** वाल्मीकिना स्वयम् ।
तत्र रामचरित्रस्य **व्यपदेशेन** सर्वशः ।
सर्वे **धर्माः** समुद्दिष्टा वर्णाश्रमविभागशः ।
नानादेशचरित्राणि शत्रुमित्रकथा अपि ।
इतिहास**स्वरूपेण** सर्वे धर्मा निरूपिताः ॥

वाल्मीकिरुवाच ॥

वेदः परिणतो भूत्वा महाभारततां गतः ।
स्त्रीशूद्रद्विजबन्धूनां वेदार्थज्ञानहेतवे ।
भारतं कृतवान् पूर्वं देवो नारायणस्वयम् ।
भारतस्य विधानाय त्वं नारायणनिर्मितः ।
रामायणाच्च विस्तीर्णं त्वं महाभारतम् कुरु ।
रामायणपरीपाट्या त्वं महाभारतं कुरु ।
परमात्मस्वरूपस्य सीतारामस्य चेष्टितम् ।
वर्णितञ्चैकरूपस्य तच्छरीरविशेषवत् ।
स एव देवो भगवान् कृष्णः कमललोचनः ।
जीवद्वितीयश्चिर्क्रीड भूभारक्षयहेतवे ।
जीवात्मपरमात्मानौ नरनारायणावुभौ ।
नारायणो वासुदेवो नरश्चैवार्जुनाह्वयः ।
नरनारायणमयं तन्महाभारतं विदुः ।

एकं रामायणमयं कृतं रामायणं मया ।
रामायणे भारते च विशेषोयमुदाहृतः ॥

ब्रह्मधर्मपुराणम् ॥

Q. No II.

श्रीकृष्णोपि पुनर्देवो व्यासरूपधरो भुवि ।
मानवानां हितार्थाय काव्याद्रामायणात्पुनः ।
भागाद्भारतवर्षान्तर्गताच्च विविधानि हि ।
पृथक् पृथक् समदश पुराणानि करिष्यति ।
स व्यासो भारतावैश्च यदा शान्तिं न गच्छति ।
अष्टादशसहस्रं हि श्रीमद्भागवताभिधं ।
करिष्यत्यष्टादशमं रम्यं जनमनोहरम् ।
यत्किंचिद्भिरिजे भूम्यां कीर्त्यते वै कथानकम् ।
रामायणांशजं विद्धि श्लोकमात्रमपीह यत् ॥

आनन्दरामायणम् ॥

12. The above passages deserve to be examined in detail as they are extremely explicit in their explanations. They are however sure to irritate beyond limit, the feelings of all dogmatic critics and stun their intellect as if by a severe and unexpected blow. It is feared that the critics may be induced even to go to the extent of questioning the authenticity of the texts and denounce the whole as a far-fetched allegory with a view to vindicate themselves. But it is nevertheless a tangible fact that such would-be critics would be ever unable to continue their own sensible interpretations for two lines together. This is indeed a very critical and turning point in our treatment of the subject and all possible attention and sympathy are entreated of the reader to evade unnecessary doubts and misunderstandings of the explanations of any of the facts noted here in the subsequent treatment of the subject.

1, In quotations 1 & 2, the Ramayana is represented as the real basis for all the Itihasas and Puranas.

तन्मूलं सर्वकाव्यानामितिहासपुराणयोः ।
संहितानाञ्च सर्वासां **मूलं** रामायणं मतम् ॥

2. The Maha-Bharata is said to be an exact reflection of the Ramayana.

तदेवादर्शमाराध्य वेदव्यासो हरेः कला ।
चक्रे महाभारताख्यमितिहासं पुरातनम् ॥
रामायणपरीपाट्या त्वं महाभारतं कुरु ॥

3. The author of the Ramayana is said to be not different from Bramha, and that of Maha-Bharata is Vishnu himself, Vyasa being only the subsequent compiler.

यत् त्वं वेदार्थवक्तास्याः काव्यरूपेण सर्वशः ।
नाहं त्वत्तः पृथक्भूतः कविरन्यः प्रजापतिः ।
त्वन्तु रामचरित्राणि मुने भावीनि वर्णय ॥
वेदः परिणतो भूत्वा महाभारततां गतः ।
भारतं कृतवान् पूर्वं देवो नारायणः स्वयम् ।
भारतस्य विधानाय त्वं नारायणनिर्मितः ॥

4. As to the contents of the two epics a general description is here given. The Ramayana in the *disguise* of Rama's history treats of all the *Dharmas*. Whereas the Maha-Bharata treats of *smritis* and *Dharma-Samhitas*.

तत्र रामचरित्रस्य **व्यपदेशेन** सर्वशः ।
सर्वे **धर्माः** समुद्दिष्टा वर्णाश्रमविभागशः ।
नानादेशचरित्राणि शत्रुमित्रकथा अपि ।
इतिहास स्वरूपेण सर्वे धर्मा निरूपिताः ॥
वेदः परिणतो भूत्वा महाभारततां गतः ।
कार्याकार्यनिर्णयोत्र **स्मृतिर्वै धर्मसंहिताः** ।
इतिहासादि वाक्यन्तु तन्निदर्शनसाधकम् ॥

5. The main difference in the subject of the two epics is specified as consisting in the treatment of Paramatma alone in the Ramayana, and of Jivatma and Paramatma combined in the Maha-Bharata.

परमात्मस्वरूपस्य सीतारामस्य चेष्टितम् ।
वर्णितं वैकरूपस्य **तच्छरीर विशेषवत्** ।
स एव देवो भगवान् कृष्णः कमललोचनः ।
जीवद्वितीयश्चिक्रीड भूभारक्षयहेतवे ।
जीवात्मपरमात्मानौ नरनारायणावुभौ ।
नारायणो वासुदेवः नरश्चार्जुनाह्वयः ।
नरनारायणमयं तन्महाभारतं विदुः ।
एकं रामायणमयं कृतं रामायणं मया ।
रामायणे भारते च **विशेषोयमुदाहृतः** ॥

6. Vamniki is said to have prophetically described the Ramayana which Vishnu is expected to carry out as detailed.

त्वन्तु रामचरित्राणि मुने **भाव्यानि** वर्णय ।
तत्तु रामायणं नाम महाकाव्यं भविष्यति ।
वर्णयिष्यसि यद्यत्त्वं तत्तु **विष्णुः करिष्यति** ।
विष्णोः कीर्तौ भवत्काव्यं स्थास्यत्याचन्द्रतारकम् ॥

7. Then again the words, Kritom, Chakray and Kuru used to denote apparently the composition of the epics clearly refer to *action*. The details of the contents of both are meant to be acted out by man and not merely read or rewritten.

8. Quoation 3 furnishes the general outline of the Maha-Bharta in plainer and more technical upanishadic language.

ओंकार रथमारुह्य विष्णुं कृत्वाथ सारथिम् ।
ब्रह्मलोक परान्वेषी रुद्राराधन तत्परः ॥

All these are very important and significant points furnishing necessary clues to understand both the texts in their proper light, and we cannot afford to wait here for giving fuller explanations for them at this stage. It has to be noticed however that the subsequent explanations will be entirely based upon these; and the best evidence for our conviction would be the proof that interpretations of every part of the texts in the light of these clues, would be sufficiently reasonable, consistent and easy of understanding besides positively furnishing very valuable and useful informations. Whereas, it is perhaps necessary to reiterate that the modern interpretations will seldom comply with any of these facts. No two consistent ideas could ever be discovered nor any rational, useful or ennobling conclusions arrived at by the learned method in vogue. And yet

'Brutus is an honorable man'.

13. We must content ourselves with the foregoing paras of this chapter in the prefatory explanations given for the treatment of both the Epics in question. Consistent with the logical order obtained in the enquiry, we have to commence with the Maha-Bharâta as the nearest approachable subject to be attempted with our present qualifications. We have already found that we are given a place within the Bharata-varsha only as a matter of grace, since the majority of us have no privilege of entry under the existing conditions of our religious bankruptcy. We are again similarly allowed the privilege of living in the first quarter or Pratama-pada of Kali just after the Dwapara yuga, meaning thereby that we are not placed far from the external boundary of Karma-yoga. The religiously inclined modern progeny of our ancient and venerable Rishis are offered a chance as their birth-right, to try a march into the religious realms kindly provided by them.

We are in fact permitted to act out the Maha-Bharata if we will. Mankind in general are always acting out the Bharata or drama as it ordinarily means. That the world is a stage and each individual an actor in it, is a common idea familiar to all civilized nations. But the performance of our parts in this tirte and hopeless drama could secure no religious credit. The wise and thoughtful soon get satiated and feel ashamed of the constant repetition of exactly the same and profitless transactions day after day.

तमेव भुक्तविरसं व्यापारौघं पुनः पुनः ।
दिवसे दिवसे कुर्वन् प्राज्ञः कस्मान्नलज्जते ।
पुनर्दिनं पुनारात्रिः पुनः कार्यपरम्परा ।
पुनः पुनरहं मन्ये प्राज्ञस्येयं विडम्बना ॥
ज्ञानवासिष्ठम् ।।

"The day follws night and night follows day carrying with them their dull routine to the entire disgust of the discerning."

The Maha-Bharata however is a more serious drama, demanding special qualifications, tact and exertions for its creditable performance.

महत्वात्भारवत्वाच्च महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥
भरतानां महज्जन्म महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ।।
महाभारतं आदिपर्व ॥

"Greatness and toilsomeness characterise the Maha-Bharata. It deals with the rise of the great Bharatas or actors. Such is its root meaning."

The origin and significance of its author known as Vyasa, by name, Krishna-Dwipayana deserves a detailed

enquiry here. He is described as a Rishi appearing in every Dwapara-yuga to divide the single Veda into four parts and analyse the same as well as to recompose the Puranas and Itihasas.

एकवेदस्य चाज्ञानान् वेदास्ते बहवः कृताः ॥
अष्टादशपुराणानि **कृत्वा** सत्यवती सुतः ।
भारताख्यानमतुलं **चक्रे** तदुपबृंहितम् ।
मन्वन्तरेषु सर्वेषु द्वापरे द्वापरे युगे ।
प्रादुःकरोति धर्मार्थी पुराणानि यथा विधि ।
द्वापरे **द्वापरे** विष्णुर्व्यासरूपेण सर्वदा ।
वेदमेकं स बहुधा कुरुते हितकाम्यया ॥
भेदोव्यासइत्यर्थः ॥

The word Dwapara has a double meaning even in ordinary language.

द्वापरंयुगसंशयौ ॥ इत्यमरः ॥

Thus, when matters are in *doubt*, one who analyses and decides is a Vyasa. From these explanations we can easily understand that what is meant here is, that one should become a Vyasa first to have the Maha-Bharata done or kritom. A theoretical knowledge of all that is attributed to Vyasa should be obtained before commencing the performance of the Great drama.

In the Maha-Bharata, Vyasa is described as virtually the grandfather of the Pandavas and kurus. The whole family is more or less connected with him in spite of his being a Rishi himself.

परावरज्ञो ब्रह्मर्षिः कविः सत्यव्रतश्शुचिः ।
यः पाण्डुं धृतराष्ट्रञ्च विदुरञ्चाप्यजीजनत् ।
शन्तनोः संततिं तन्वन् पुण्यकीर्तिर्महायशाः ॥

आदिपर्व ॥

There may be some curious and interesting meaning in his proper name Krishna-dwipayana. The epithet Dwipayana is generally understood as referring to his birth in the island.

जज्ञे च **यमुनाद्वीपे** पाराशर्यः स वीर्यवान् ।
न्यस्तो द्वीपे सयद्वालस्तस्माद्वैपायनःस्मृतः ।
पादापसारिणं धर्मं स तु विद्वान् युगे युगे ।
आयुः शक्तिञ्च मर्त्यानां युगावस्थामवेक्ष्यच ।
ब्रह्मणो ब्राह्मणानां च तथानुग्रहकांक्षया ।
विव्यास वेदान्यस्मात्स तस्माद्व्यास इति स्मृतः ॥

It may also mean one who sits on a tiger's skin or a yogi. In the former interpretation too, the word Dwipa or island may also be significant as applying to some important matter, especially as it is said to be situated in the Yamuna river. 'जज्ञेचयमुनाद्वीपे'—The births of Vyasa as well as of Krishna described as having taken place on the banks of the Jamna are quite in consistency with the Yogic descriptions, the Ganga and the Yamuna representing two nadis, right and left, alluding to the Gnana marga and Yoga-marga, the Sankhya-yoga and Karma-Yoga. Vyasa is described as the direct descendant of Vasishta himself.

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषं ।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥

'The great Vyasa is the father of Suka, son of Parasara, grandson of Sakti and great-grandson of Vasishta.'

Parasara, the name of Vyasa's father might refer to some process of yoga, Sara ordinarily meaning life or breath.

We cannot omit noticing in this connection the sort of confusion that appears in the very narration of the text, which would soon unsettle the current idea that the epic in its present form of a book was composed by a person

named Vyasa at a particular period, like the authors of books and their literary productions.

The text as it is available for human beings at present is said to consist of 100 thousand slokas as narrated by Southi to the Rishis called Sounakas in the Nimisa Forest, and it is described as the same narrated by Vysampayana to Janamejaya. 30 hundred thousand slokas composed by Vyasa for the use of the Devas are said to have been narrated to them by Narada. 15 hundred thousands composed for the use of the Pitris are narrated to them by Asita and Devala. 14 hundred thousand composed for the use of Gautharvas, Yakshas and Rakshasas are said to be narrated to them by Suka. Such is the account furnished, amounting to 60 hundred thousand slokas regarding the composition of Maha Bharata by Vyasa, as quoted below.;

सौतिरुवाच ।

षष्टं शतसहस्राणि चकारान्यां समंहिताम् ।
त्रिंशच्छतसहस्रञ्च देवलोके प्रतिष्ठितम् ।
पित्र्ये पञ्चदशप्रोक्तं रक्षोयक्षे चतुर्दश ।
एकं शतसहस्रन्तु मानुषेषु प्रतिष्ठितम् ।
नारदोऽश्रावयेद्देवानसितो देवलः पितॄन् ।
गन्धर्वयक्षरक्षांसि श्रावयामास वै शुकः ।
वैशम्पायन विप्रर्षिः श्रावयामास पार्थिवम् ।
पारिक्षितं महात्मानं नाम्ना तु जनमेजयम् ।
अस्मिन्तु मानुषे लोके वैशम्पायन उक्तवान् ।
शिष्यो व्यासस्य धर्मात्मा सर्ववेदविदां वरः ।
एकं शतसहस्रन्तु मयोक्तं वै निबोधत ॥

आदिपर्व ॥

Southi and the Sounakas directly, and Vysampayana and Janameyaya indirectly are thus the only personages

connected with our text. Such curious descriptions of compositions as well as narrations are surely uncommon in modern historical treatises, nor in the composition of the Ramayana, which is ordinarily understood as the work of Vanmiki. But when you dive deeper, you may find more serious difficulties in the Ramayana too. All the Puranas as well as the Maha-Bharata are narrated by Suta to Sounaka and other residents of the Nimisa forest.; the Ramayana alone is not so narrated to any particular persons. The significance of Suta and his audience may be examined later on, as it would then be more easy to catch the correct application of the terms.

Let us however examine the general outline of the contents of the text as given in the same Parva.

व्यास उवाच ॥

कृतं मयेदं भगवन् काव्यं परमपूजितम् ।
ब्रह्मन् वेदरहस्यं च यच्चान्यत् स्थापितं मया ।
सांगोपनिषदां चैव वेदानां **विस्तरक्रिया**
इतिहास पुराणानां उन्मेषं निमिषं च यत् ।
भूतं भव्यं भविष्यच्च त्रिविधं कालसंज्ञितम् ॥

ब्रह्मोवाच ॥

त्वया च **काव्यमित्युक्तं** तस्मात्काव्यं भविष्यति ।
जडान्धबधिरोन्मत्तं तमोभूतं जगत्भवेत् ।
यदि ज्ञानहुताशेन त्वया नोज्वलितं भवेत् ।
तमसान्धस्य लोकस्य वेष्टितस्य स्वकर्मभिः ।
ज्ञानांजनशलाकाभिर्बुद्धिनेत्रोत्सवः कृतः ।
इतिहासप्रदीपेन मोहावरण घातिना ।
लोकगर्भगृहं कृत्स्नं यथावत्संप्रकाशितम् ॥

The text is styled a 'Kavyom' or inspired wisdon and deals with the correct interpretations of the Vedas and Ved-

angas, as well as of the processes to work out practically the instructions contained therein.—'वेदानां विस्तरक्रिया' ।

It opens up by its light the internal Lokas 'लोकगर्भगृहं' invisible to the ingnorant.

A more detailed description is available in the same Parva as follows.

तपसा ब्रह्मचर्येण व्यस्य वेदं सनातनम् ।
इतिहासमिमं चक्रे पुण्यं सत्यवतीसुतः ।
पुण्ये हिमवतः पादे मेध्ये गिरिगुहालये ।
विशोध्य देहं धर्मात्मा दर्भसंस्तरमाश्रितः ।
शुचिः सनियमो व्यासःशान्तात्मा तपसि स्थितः ।
भारतस्येतिहासस्य धर्मेणान्वीक्ष्य तां गतिं ।
प्रविश्य योगं ज्ञानेन सोऽपश्यत्सर्वमन्ततः ।
निष्प्रभेस्मिन्निरालोके सर्वतस्तमसावृते ।
वृहदण्डमभूदेकं प्रजानां बीजमव्ययम् ।
युगस्यादिनिमित्तं तन्महद्दिव्यं प्रचक्षते ।
यस्मिंस्तच्छ्रूयते सलंज्योतिर्ब्रह्म सनातनम् ।
अद्भुतञ्चाप्यचिन्त्यञ्च सर्वत्र समतां गतम् ।
अव्यक्तं कारणं सूक्ष्मं यत्तत् सदसदात्मकम् ।
यस्मिन् पितामहो जज्ञे प्रभुरेकः प्रजापतिः ।
ब्रह्मा सुरगुरुः स्थाणुर्मनुः कः परमेष्ठ्यथ ।
प्राचेतसस्थथा दक्षो दक्षपुत्राश्च सप्त वै ।
ततः प्रजानां पतयः प्राभवन्नेकविंशतिः
पुरुषश्चाप्रमेयात्मा यं सर्वऋषयो विदुः ।
विश्वेदेवास्तथादित्या वसवोथाश्विनावपि ।
यक्षाः साध्याः पिशाचाश्च गुह्यकाःपितरस्तथा ।
ततः प्रसूता विद्वांसःशिष्टा ब्रह्मर्षिसत्तमाः ।
महर्षयश्च बहवः सर्वैः समुदिता गुणैः ।
आपो द्यौःपृथिवी वायुरन्तरिक्षं दिशस्तथा ।

संवत्सरर्तवो मासाः पक्षाहोरात्रयः क्रमात् ।
यच्चान्यदपि तत्सर्वं सम्भूतं लोकसाक्षिकम् ।
यदिदं दृश्यते किञ्चित्भूतं स्थावरजङ्गमम् ।
पुनः संक्षिप्यते सर्वं जगत्प्राप्ते युगक्षये ।
यथर्तुष्वृतु लिङ्गानि नानारूपाणि पर्यये ।
दृश्यन्ते तानि तान्येव तथा भावा युगादिषु ।
एवमेतदनाद्यन्तं भूतसङ्घातकारकम् ।
अनादिनिधनं लोके चक्रं संपरिवर्तते ।
त्रयस्त्रिंशत्सहस्राणि त्रयस्त्रिंशत् शतानि च ।
त्रयत्रिंशच्च **देवानां सृष्टिः संक्षेपलक्षणा** ।
दिवः पुत्रो बृहद्भानुश्चक्षुरात्मा विभावसुः ।
सविता स ऋचीकोर्कौ भानुराशावहो रविः ।
पुत्रा विवस्वतः सर्वे मनुस्तेषां तथावरः ।
देवभ्राट् तनयस्तस्य सुभ्राडिति ततः स्मृतः ।
सुभ्राजस्तु त्रयः पुत्राः प्रजावन्तो बहुश्रुताः ।
दशज्योतिः शतज्योतिः सहस्रज्यातिरेव च ।
दशपुत्रसहस्राणि दशज्योतेर्महात्मनः ।
ततो दशगुणाश्चान्ये शतज्योतिरिहात्मजाः ।
भूयस्ततो दशगुणाः सहस्रज्योतिषः सुताः ।
तेभ्योयं कुरुवंशश्च यदूनां भरतस्य च ।
ययातीक्ष्वाकुवंशश्च राजर्षीणाञ्च सर्वशः ।
सम्भूता बहवो वंशा **भूतसर्गाः** सुविस्तराः
भूतस्थानानि सर्वाणि रहस्यं त्रिविधं च यत् ।
वेदा योगः सविज्ञानो धर्मोर्थः काम एव च ।
धर्मार्थकामयुक्तानि शास्त्राणि विविधानि च ।
लोकयात्राविधानञ्च सर्वं **तद्दृष्टवान्** ऋषिः ।
नातिभरतवंशस्य विस्तारश्चैव सर्वशः ।
इतिहासाः सहव्याख्या विविधा श्रुतयोऽपि च ।
इह सर्वमनुक्रान्तमुक्तं **ग्रन्थस्य लक्षणम्** ॥

यो विद्याच्चतुरोवेदान् साङ्गोपनिषदो द्विजः ।
न चाख्यानमिदं विद्यान्नैव सस्याद्विचक्षणः ।
अर्थशास्त्रमिदं प्रोक्तं **धर्म**शास्त्रमिदं महत् ।
कामशास्त्रमिदं प्रोक्तं व्यासेनामितबुद्धिना ।
क्रियागुणानां सर्वेषामिदमाख्यानमाश्रयः ।
इन्द्रियाणां समस्तानां चित्रा इव मनःक्रियाः ।
अनाश्रित्यैतदाख्यानं कथा भुवि न विद्यते ।
आहारमनपाश्रित्य शरीरस्येव धारणम् ॥

Vyasa after dividing the single Veda into four parts by his penance, composed (chakray or did) the Maha-Bharata in the following manner. He sat lonely in a sacred spot and practised yoga and discovered internally the facts enumerated below. When all the worldly ideas and notions were annihilated by him and reduced to complete nonentity, the light of the Bramhan, ज्योतिर्ब्रह्मसनातनं-सदसदात्मकं or the sakala nishkalam) in the form of a Divine egg originated. This clearly means that all round the idea of pure space there was nothing but divine light. From this egg, Bramha the creator of gnana arose. The descending spiritual agents or original causes, the five subtle elements, time and the 33 crores of Devas and all else in their pure state, unmixed and uncontaminated appeared in the vision of the yogi. Coming further down in this divine evolution, the soorya and soma vamsas descending from sahasra-jyotis or thousand lights connected with the creation of the pure Elements, their spheres and the methods of attaining to them by yoga and gnana, were discovered.

भूयस्ततो दशगुणाः सहस्रज्योतिषः सुताः ।
तेभ्योऽयं कुरुवंशश्च यदूनां भरतस्य च ।
ययातीक्ष्वाकुवंशश्च राजर्षीणाञ्च सर्वशः ।
सम्भूता बहवो वंशा भूतसर्गाः सुविस्तराः ।

भूतस्थानानि सर्वाणि रहस्यं त्रिविधञ्च यत् ।
वेदा योगः सविज्ञाना धर्मोर्थः काम एव च ।
लोकयात्राविधानञ्च सर्वं तदृष्टवान् ऋषिः ॥

This is exactly the summary of the text in the order given.

इह सर्वमनुक्रान्तमुक्तं ग्रन्थस्य लक्षणम् ॥

The Maha-Bharata is a complete treatise on Artha-Sastra, Dharma-sastra and Kama-sastra, and it furnishes full instructions for practically working out the processes detailed.

क्रियागुणानां सर्वेषामिदमाख्यानमाश्रयः ॥

The Maha-Bharata serves as the foundation for all the religious anecdotes in the world and it is as indispensable as food to the physical body.

14. We have had enough of quotations from the Maha-Bharata as well as other texts, to furnish us with some clear idea as to what we are about. The geographical details specified in the Maha-Bharata as the important scenes of action demand an enquiry and they are in themselves likely to enlighten us on the subject. The great battle of the Maha-Bharata, is known to every body as having taken place at Kuru-kshetra or Samanta-panchaka not far from or different from Hastinapura on the banks of the Jamna, and it is commonly understood as representing the exact spot to which the capital of the British Indian Empire has been recently removed. I have no doubt that we have by this time arrived at a stage at which enquiries about misinterpretations might be safely dispensed with, but it is necessary to examine minutely with a view to

secure more useful informations to understand the text correctly.

The following passages refer to Kurukshetra most of which have been already noticed in Chapter III.

a. **अविमुक्तं वै कुरुक्षेत्रम्**। कतमच्चास्यस्थानं भवतीति। भ्रुवोर्घ्राणस्य च यस्सन्धिस्स एष द्यौर्लोकस्य च परस्य च सन्धिर्भवतीति ॥

b. तरण्डकारण्डकयोर्यदन्तरं रामह्रदानाञ्च मचक्रुकस्य च। एतत् **कुरुक्षेत्रसमन्तपञ्चकं** पितामहस्योत्तरवेदिरुच्यते ॥

उत्तमं सर्वतीर्थानां स्थानानामुत्तमञ्च तत्।
इमशानमेतत् विख्यातमविमुक्तमिति स्मृतम् ॥

c. भूर्लोके नैव संलग्नं अन्तरिक्षे ममालयम्।
अविमुक्ता न पश्यन्ति मुक्ताः पश्यन्ति चेतसा।
यतो मया न मुक्तं तदविमुक्तमिति स्मृतम् ॥

d. क्षीयते पातकं यत्र तेनेदं **क्षेत्र**मुच्यते।

e. इम शब्देन शवः प्रोक्तः शानं शयनमुच्यते।
निर्वचन्ति इमशानार्थं मुने शब्दार्थकोविदाः।
महान्त्यपि च भूतानि प्रलये समुपस्थिते।
शेरतेत्र शवाभूत्वा **इमशानन्तु** ततो महत् ॥
प्राकृतः प्रलय एष उच्यते हंसयानहरिरुद्रवर्जितः।
कालमूर्तिरथ तत्र पुरुषं हेलया कलतिरीश्वरः परः ॥

f. आज्ञा नामांबुजं **तद्धिमकरसदृशं** ध्यानधाम प्रकाशम्। एतत् पत्मान्तराले निवसति च **मनः सूक्ष्मरूपं** प्रसिद्धम्। तदन्तश्चकेसन्निव सति सततं शुद्धबुध्यन्तरात्मा प्रदीपाभज्योतिः प्रणवविरचनारूप वर्णप्रकाशः ॥ ज्ञानपत्मं सुदुर्लभम्। **पत्रद्वय**समायुक्तं **पूर्णचन्द्रस्य मण्डलम्** ॥

इहस्थाने विष्णोरतुलपरमामोदमधुरे समारोप्य प्राणं प्रमुदितमनाः प्राणनिधने। परं नित्यं देवं पुरुषमजमाद्यं त्रिजगतां पुराणं **योगीन्द्रः** प्रविलसति वेदान्तविदितम् ॥

g. प्रयाणकाले मनसाचलेन ।
भक्त्यायुक्तो **योगबलेन** चैव
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् ।
सतं पं पुरुषमुपैति दिव्यम् ॥

h. **समन्तपञ्चकाख्यञ्च** श्रोतुमर्हथ सत्तमाः ।
त्रेत द्वापरयोः सन्धौ रामः शस्त्रभृतां वरः ।
असकृत्पार्थिवं क्षत्रं जघानामर्षचोदितः ।
सप्तवं क्षत्रमुत्साद्य स्व वीर्येणानलद्युतिः ।
समन्तात्रके पञ्च चकार रुधिरह्रदान् ।
स तेषु रुधिराम्भस्सु ह्रदेषु क्रोधमूर्च्छितः ।
पितॄन् सन्तर्पयामास रुधिरेणेति नः श्रुतम् ।
तेषां भ्रमीरे यो देशो ह्रदानां रुधिराम्भसाम् ।
समन्तपञ्चकमिति पुण्यं तत्परिकीर्तितम् ।
येन लिङ्गेन यो देशो युक्तः समुपलभ्यते ।
तेनैव नाम्ना तं देशं वाच्यमाहुर्मनीषिणः ।
अन्तरे चैव सम्प्राप्ते कलिद्वापरयोरभूत् ।
समन्तपञ्चके युद्धं कुरुपाण्डवसेनयोः ।
तस्मिन् परमधर्मिष्ठे देशे भूदोषवर्जिते ।
अक्षौहिण्यो दशैवमा जग्मुरक्षौहिण्यो युयुत्सया ।
समेत्य तं द्विजास्तत्र तत्रैव निधनङ्गताः ॥

Kuruk-shetrom, Samanta-panchakom, Avimuktom, Varanasi and Maha-smasana all point to one locality, the Agna-chakra between the eye-brows which the yogis understand as the sixth chakra. The five below commences with Mooladhar at the bottom, Swadhishtana above it, then Manipoora, Anahata and Visudhi. These five represent the plexus at which the Tan-matras or subtle elements in their unmixed state are meditated upon. The sixth one is said to be the seat of pure mind where all the complex evolutions below are destroyed and a little gnana (आ+ज्ञा) or real

knowledge is obtained, and hence called Kshetra and Maha-Smasana.

क्षीयते पातकं यत्र तेनेदं **क्षेत्र**मुच्यते ॥
महान्त्यपि च भूतानि प्रलये समुपस्थिते ।
शेरतेत्र शवा भूत्वा **श्म**शानन्तु ततो **महत्** ॥

Being the sphere of pure mind, it is described as the seat of the moon.

हिमकरसदृशम् । पूर्णचन्द्रस्यमण्डलम् ।

This is the terminus of Karma-yoga in its higher philosophical sense, and the processes prescribed for its practice are appropriately described as connected with the Soma-vamsa. The term Samantha-panchakam as explained in the Maha-Bharata itself refers to the place close to the five bloody pools dug up by Parasu-Rama.

तेषां समीपे यो देशो ह्रदानां रुधिराम्भसाम् ।
समन्तपञ्चकमिति पुण्यं तत्परिकीर्तितम् ॥

After destroying all the kshetrias in the world, at the juncture of the Treta and Dwapara yugas, he filled these five pools with their blood and with which he offered libations to his Pitris or deceased ancestors. The significance of Parasu-Rama and of the well-known story about his destruction of all the kshatriya rulers in the world with a vengeance, could be easily understood from the passage under reference. The juncture of the Treta and Dwapara specified shows that Soma-vamsa begins with and belongs to the Dwapara yuga. The expression पार्थिवंक्षत्रम् in the quotation, when correctly interpreted, clearly means all earthly, physical or material forms and notions; and when all these are destroyed by Parasu-Rama, the Soma vamsa originates.

There is hardly any difficulty now to understand that all the yogic processes employed in the five chakras above referred to, are described as the use of his heavy axe with great force, for the destruction of the innumerable ideas of materiality which domineer over the poor worldly man.

The libations offered by him to the Pitris with the blood in the five pools, point to the same fact, as the term Pitris has been already explained in the preceding chapter as referring to the Tanmatras or Subtle elements, the original source, Pitris or Fathers of all material objects.

The importance of Parasu-Rama's avatar, thus virtually extends only to this stage, but continuing a little in the Soma-vamsa, becomes entirely extinct in the Soorya-vamsa, in the Treta-yuga, when he is totally vanquished by Sri-Rama. More of this shall be detailed in dealing with the Ramayana.

The Aagna-chakra, the seat of Pure mind is described as a lotus with two petals signifying the duality of idea, the still existing difference of the Jivatma and Paramatma, maintained in the treatment of the Soma-vamsa throughout the Maha-Bharata.

एतत्पद्मान्तराले निवसति च **मनस्सूक्ष्मरूपं** प्रसिद्धम् ॥
पत्रद्वयसमायुक्तं पूर्णचन्द्रस्य मण्डलम् ॥

The explanation of the well-known synonymous name, Hastina-pura may be conveniently disposed of here.

Hasti means an elephant and na, not. The place at which the Elephant is destroyed is Hastina-pura.

सोमस्य दर्शनाज्जातः सोमाख्यः स बभूव ह ।
सोरण्ये जाह्नवीतीरे चकार तप उत्तमम् ।
एतस्मिन् समये तत्र कश्चिद्धस्ती समाययौ ।
निहतः पक्षिभिस्तत्र तदृष्ट्वा कौतुकं महत् ।

सोमो विचारयामास पक्षिभिर्निहतः कथं ।
अस्याभूम्याः प्रभावोयं पुरं तत्र चकार सः ।
हास्तिनाशात्पुरं जातं तस्मात्तद्धास्तिना पुरम् ॥
आनन्दगमःयणम् ॥

The elephant is generally pitched upon in texts to illustrate the brute force with which the worldly desires drag man out of his righteous path and throw him into the bottomless abyss.

Vide. ज्ञानवासिष्टम् ॥

रामेच्छानाम करिणी सेदं मेऽस्त्विति रूढिणी ।
शरीरकानने मत्ता विविधोल्लास कारिणी ।
मत्तेन्द्रियोग्रकळभा रसनाकळभाधिपा ।
मनोगहनसंलीना कर्मदन्तद्वयान्विता ।
मदोऽस्यावासनाव्यूहः सर्वतः प्रसरद्वपुः ।
इच्छानाम्नी निहन्त्येषा कृपणान् जीवसञ्चयान् ।
संसारदृष्टयो राम तस्याः समरभूमयः ।
भूयो यत्रानुभवति नरो जयपराजयौ ।
इच्छाविच्छुरितो जीवो विजहाति न दीनताम् ।

'The human desire is described in the form of an elephant, with its double tusks of karmas, and intoxicated by old Vasnas, as roaming about in the forest of physical body and concealing itself in the cavity of mind as well as fighting out battles in the field of worldly affairs. It subjects every unthinking individual to its own sway and ever keeps him in distress'.

Our scene of action is far different from that of this dangerous Elephant. The battle is to be fought at Hastina-pura where this huge elephant finds itself destroyed. The kurus and Pandavas have to measure their swords and clubs and exchange their arrows at Samanta-panchakam,

the sixth battle-field, five battles having to be won previously and the blood of the enemies killed, offered as libations to our real ancestors, the original Pitris. It is the holy land of Kuru-kshetra lying wide and free between the great Ganges and Jumna.

गङ्गायमुनयोर्मध्ये कुरुक्षेत्र इति स्मृतः ॥

One has to pass beyond the Pratama-pada or first quarter of Kali, the period assigned by the ancient Rishis for the religious Hindus of the modern day, until he reaches the very verge of Dwapara, for admission into the sacred battle-field of Kuru-kshetra to partake of the fight between the Kurus and the Pandavas described in the Maha-Bharata.

अन्तरं चैव सम्प्राप्ते कलिद्वापरयोरभूत् ।
समन्तपञ्चके युद्धं कुरुपाण्डव सेनयोः ॥

18. Akshohinis or regimental forces are said to have assembled at the spot on both sides together, and all of them mutually destroyed. The account of the forces and their numerical details are noted below.

तस्मिन् परमधर्मिष्ठे देशे भूदेवपूजिते ।
अष्टादशसमानीय सुरक्षौहिणीर्युयुत्सया ।
रोमहर्षं तं द्विजास्ताश्च तत्रैव निधनं गताः ।
एकं रथो गजश्चैको नराः पञ्च पदातयः ।
त्रयश्च तुरगास्तज्ज्ञैः **पत्ति**रित्यभिधीयते ।
पत्तिस्तु त्रिगुणामेतामाहुः **सेनामुखं** बुधाः ।
त्रीणि सेनामुखान्येको **गुल्म** इत्यभिधीयते ।
त्रयो गुल्मा **गणो** नाम **वाहिनी** तु गणात्रयः ।
स्मृतास्तिस्रस्तु वाहिन्यः **पृतने**ति विचक्षणैः ।
चमूस्तु पृतनास्तिस्रस्तिस्रश्चम्वस्त्वनीकिनी ।
अनीकानां दशगुणां प्राहुरक्षौहिणीं बुधाः ॥

आदिपर्व ॥

One car, one Elephant, five men and three horses make one Pathi, 3 Pathis make one Sena-mukhom, 3 times the same 1 Gunma, 3 Gunmas 1 Gana, 3 Ganas 1 Vahini, 3 Vahinis 1 Prithana, 3 Prithanas 1 chamu, 3 chamus 1 Anikini and 10 Anikinis equal to 1 Akshowhini.

The account of a Pathi here given, whose multiples by 3 except the last, make up the others, will show clearly that the description does not refer to a real army. The term Akshowhini literally means the assemblage or congregation of sensations and the total number 18 probably signifies the 8 Prakritis and 10 Indrias. All these are required to be completely destroyed in the holy battle.

It may not be considered out of place here to notice again for the sake of convenient reference, a few more geographical details closely connected with the important scenes described in the Maha-Bharata. For instance, the towns called Mathura and Dwaraka, the forest of Brindavan, the Govardan mountain, the Jumna river &c are particularly associated with Sri-Krishna. Those of minor importance may be dealt with as they appear in the course of this essay.

Chapter III Section. I

a. मथ्यते तु जगत्सर्वं ब्रह्मज्ञानेन येन वा ।
मत्सारभूतं यद्यत्स्यात् **मथुरा** सा निगद्यते ॥

b. यस्मान्माथुरकं नाम विष्णोरेकान्तवल्लभम् ।
सहस्रपत्रकमलाकारं माथुरमण्डलम् ।
विष्णुचक्रपरीमाणं धाम वैष्णवमद्भुतम् ॥
मथुरावासिनो धन्या मान्या अपि दिवौकसाम् ।
अगण्यमहिमानस्ते सर्व एव **चतुर्भुजाः** ॥

c. सात्वतां स्थानमूर्ज्जित्यं विष्णोरत्यन्तदुर्लभम् ।
नित्यं **वृन्दावनं** नाम ब्रह्माण्डोपरि संस्थितम् ।

पञ्चयोजनमेवं हि वनं मे देवरूपकम् ।
कालिन्दीयं सुषुम्नाया परमामृतवाहिनी ।
यत्र देवाश्च भूतानि वर्तन्ते सूक्ष्मरूपतः ।
तेजोमयमिदं स्थानं अदृश्यं चर्मचक्षुषाम् ।

d. तदा स च द्विधा जातो राधाकृष्णः पृथक् पृथ
सहस्रयुगपर्यन्तं तेपतुस्तौ परं तपः ।
तयोरङ्गात्समुत्भूता ज्योत्स्ना तत्तमनाशिनी ।
तज्ज्योत्स्नाभिः समुत्भूतं **दिव्यं वृन्दावनं** शु-
एकविंशप्रकृतयो योजने योजने स्मृताः ।
इन्द्रियप्रकृतीनाञ्च दशानां **ग्राम**-तद्दश ।
गोकुलं वार्षभं नान्दं भाण्डीरं माथुरं तथा ।
व्रजञ्च यामुनं मान्यं श्रेयस्कं गौपिकं क्रमात् ।
मात्राभूत दशभ्यश्च प्रकृतिभ्यः समुत्भवम् ।
तथा **दशवनं** रम्यं तेषां नामानि मे शृणु ।
वृन्दावनं गोपवनं बहुलावनमेव च ।
मधुभद्रं कुञ्जवनं वनं दधिवनं तथा ।
महःक्रीडवनं रम्यं वेणुपद्मवनं क्रमात् ।
मनसः प्रकृतेर्जातो गिरि**र्गोवर्द्धनो** महान् ॥

e. चतुर्णामपि वर्णानां यत्र द्वाराणि सर्वतः ।
अतो **द्वारवती**त्युक्ता विद्वद्भिस्तत्त्ववेदिभिः ।
द्वारकावासिनः सर्वे नरा नार्य**श्चतुर्भुजाः** ॥

f. इयं हि शाङ्करी शक्तिः कला शम्भोः **इळा**ह्वया ।
नर्मदा दुरितध्वंसकारिणी भवतारिणी ॥

g. योसौ निरञ्जनो देवः चित्स्वरूपी जनार्दनः ।
स एव द्रवरूपेण **गंगाभो** नात्र संशयः ।
ब्रह्माण्डानां अनेकनां आधारः प्रकृतिः परा ।
शुद्धविद्यास्वरूपा च त्रिशक्तिः करुणात्मिका ।
आनन्दामृतरूपा च शुद्धधर्मस्वरूपिणी ।

यामेतां जगतां धात्रीं धारयामि स्वलीलया
विश्वस्य रक्षणार्थाय परब्रह्मस्वरूपिणीम् ॥
श्रुत्यक्षराणि निश्चोत्य कारुण्याच्छम्भुना मुने।
निर्मिता तद्वरेणा **गंगा** गंगाधरेण वै ।
योगोपनिषदामेतं सारमाकृष्य शङ्करः।
कृपया सर्वजन्तुनां चकार सरितां वरां ॥

Mathura, the most important nativity of Sri-krishna is described as a lotus of 1000 petals, the spot at which the essence of all created things is extracted and reduced to the original form of their primeval cause.

सहस्रपत्रकमलाकारं माथुरमण्डलम् ।
मथ्यते तु जगत्सर्वं ब्रह्मज्ञानेन येन वा ।
मत्सारभूतं यद्यत्स्यात् मथुरा सा निगद्यते ॥

It is thus located far away from the Kuru-kshetra in the thousand petalled lotus of the Heart.

अपश्यन्मथुरामेषां **हृदयां**भोज कल्पितां ।
हरेर्भगवतः साक्षादाविर्भावस्थली हि सा ॥
वायुपुराणम् ॥

Dwaraka is that spot which has various paths open all round for Dharma, Artha, Kama and Moksha.

चतुर्णामपि वर्गाणां यत्र द्वाराणि सर्वतः ॥

The passage quoted below clearly explains that 21 Prakritis are described as representing 10 Villages, 10 forests and 1 mountain, and as situated at a distance of one Yojana each.

एकविंशप्रकृतयो योजने योजने स्मृताः ।
इन्द्रियप्रकृतीनाञ्च दशानां ग्राम तद्दश ।
मात्राभूतदशभ्यश्च प्रकृतिभ्यः समुद्भवम् ।
तथा दशवनं रम्यम् ।
मनसः प्रकृतेर्जातो गिरि गोवर्द्धनो महान् ॥

The 10 Villages from the Indrias are; Gokul, Varshabha, Nanda, Bhandera, Mathura, Vraja, Yamuna, Manya, Sreyaska and Gopika. The 10 forests from the Elementals are; Brinda-vana, Gopa-vana, Bahula-vana, Madhu-sringa, Kunja-vana Vana, Dedhi-vana Mahakrida-vana, Remya-vana and Venupadma-vana.

The Govardhan mountain represents the Pakriti of pure mind, the word literally meaning, that which increases or develops light or Go.

Brindavana itself is a *divine forest* originating from pure light, situated above the Bramhanda or the cosmological conception of man, and on the banks of the Kalindi river which represents the Sushumna nadi, within which the Elements and the Devas reside in their subtle-forms.

तज्योत्स्नाभिः समुत्भूतं **दिव्यं वृन्दावनं** शुभम् ।
नित्यं वृन्दावनं नाम **ब्रह्माण्डोपरि** संस्थितम् ।
काळिन्दीयं सुषुम्नाया परमामृतवाहिनी ।
यत्र देवाश्च भूतानि वर्तन्ते सूक्ष्मरूपतः ॥

The spot described here is made up of pure light and is *invisible* to mortal eyes.

तेजोमयमिदं स्थानं **अदृश्यं** चर्मचक्षुषाम् ।

The residents of Mathura and Dwaraka, both males and females are stated to be more honorable than the Devas themselves, and unlike other human beings, all of them are gifted with four hands.

मथुरावासिनो धन्या मान्या अपि दिवौकसाम् ।
अगण्यमहिमानस्ते सर्व एव **चतुर्भुजाः** ।
द्वारकावासिनस्सर्वे नरा नार्यश्चतुर्भुजाः ॥

The river Narmada mentioned in the texts represe... the Ida-nadi, the sakti of Sankara whose help should be sought to get over the ocean of Samsara,

इयं हि शाङ्करी शक्तिः कला शम्भोः **इळाह्वया**।
नर्मदा दुरितध्वंसकारिणी भवतारिणी ॥

The waters of the great Ganga represents Vishnu, Sudha-vidya and Sudha-Dharma, and the river itself is manufactured by Sankara from the essence of Upanishats treating of yoga.

योसौ निरञ्जनो देवः चित्स्वरूपी **जनार्दनः**।
स एव द्रवरूपेण **गंगांभो** नात्र संशयः।
शुद्धविद्यास्वरूपा च त्रिशक्तिः करुणात्मिका।
आनन्दामृतरूपा च **शुद्धधर्म**स्वरूपिणी।
श्रुत्यक्षराणि निश्चोत्य कारुण्याच्छम्भुना मुने।
निर्मिता तद्वैवरेपा गङ्गा गङ्गाधरेण वै।
योगोपनिषदामेतं सारमाकृष्य शङ्करः।
कृपया सर्वजन्तूनां चकार सरितां वराम् ॥

15. We have examined in the preceding para the necessary geographical details immediately conected with the treament of the Maha-bharata and have more or less understood what are represented by Kurukshetra, Mathura, Dwaraka, Brindavana, Govardhana, Yamuna, Narmada, Ganga &c. In the face of such unambiguous and explicit definitions furnished in the texts, it has only to be pitied that a necessity has unfortunately arisen by our present degeneration, for explaining the mere technical meanings of terms used throughout, a most as new discoveries of the modern era. Such being the lamentable fate of the interpretations of the definitions of terms themselves, comments are certainly superfluous on the correctness of the current expositions of the valuable contents of the sacred texts. The reason is not far to seek for the present complete ignorance of the subject altogether. We are by this time fully convinced that the Maha-bharata treats of

Karma-yoga detailing the processes of working for its attainment. As such the text was practically known all along, only to the Raja-Rishis and never to the Pandit classes whose sphere is limited to the study of sanskrit literature. The absence of Raja-Rishis for any long period must therefore naturally result in the loss of its knowledge. Vide Bhagavat-Gita.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ।
स एवायं मया तेद्य योगः प्रोक्तः पुरातनः ॥

"Yoga was known to the Raja-rishis from generation to generation, which by a long interval of ignorance is now totally lost to the world. It is therefore the very yoga of old that is now preached to you."

We cannot in the least afford to mis-understand at this stage, the application of the term Raja-rishi as used above. We have thoroughly sifted its meaning in Chapter III, Section III.

मानवे वैषये वंशे ऐडवंशे च ये नृपाः ।
ऐडा ऐक्षाकनाभागा ज्ञेया राजर्षयस्तु ते ।
ऋषन्ति रञ्जनाद्यस्मात् प्रजाः **राजर्षयस्ततः** ।
इन्द्रलोकप्रतिष्ठास्तु सर्वे राजर्षयो मताः ॥
अव्यक्तात्मा महान्तात्माहंकारात्मा तथैव च ।
भूतात्मा चेन्द्रियात्मा च तेषां **तदज्ञानमुच्यते** ।
इत्येव**मृषिजात्यस्तु** पंचधा नाम विश्रुताः ॥
पितामाताप्रजैतएव मनएवपितावाङ्माता**प्राणःप्रजा** ॥

The Raja-Rishis are those who conciliate or gratify their subjects or prajas and lead them to the Bramhan. They originate from the Manu's families of Soorya and Soma vamsas. Manu has been defined already as pure manas or mind.

प्राणो दक्षस्तु विज्ञेयः संकल्पो मनुरुच्यते।

The Prajas are Prana; प्राणः प्रजा। The Raja-Rishis thus represent the various states of purity of mind acquired by winning over the senses and leading to the path of Bramhan. The five castes of Rishis specified referring to the *knowledge* of sensations, Elements, Egoism, intellect and Avyakta respectively make the matter more distinct and clearer. Besides, the Raja-Rishis are said to reside in Indra-loka.

इन्द्रलोकप्रतिष्ठास्तु सर्वे राजर्षयो मताः॥

All possible doubts as to the entire absence of their connection with earthly affairs, are thus completely removed. From the detailed examination of the foregoing points, we can now safely arrive at the conclusion, that for the practice of Karma-youga in its higher sense, we must attain to the status of the Raja-Rishis as described in the Maha-bharata, whose real contents are therefore the practical instructions furnished for the purpose in view, *not* by actual historical illustrations or examples, but by distinct explanations conveyed by the descriptions in the well-established Puranic style observed and followed strictly in all the religious texts alike.

Besides the general outline of the contents of the Maha-bharata, we have now understood the proper significance of the important geographical centres and of the periods of historical incidents specified all-through. It only remains to be seen how the chief actors or dramatic personnel are formed or composed.

A few prominent names and leading characters may be dealt with in the beginning with the necessary explanations with a view to grasp their correct applications in the treatment of the subject.

The text itself enumerates them plainly and explains their comparative importance. Vide Adi-parva.

दुर्योधनो मन्युमयो महाद्रुमः
कर्णः स्कन्धः शकुनिस्तस्य शाखाः ।
दुश्शासनः पुष्पफले समृद्धे
मूलं राजा धृतराष्ट्रोऽमनीषी ॥
युधिष्ठिरो धर्ममयो महाद्रुमः
स्कन्धोऽर्जुनो भीमसेनोऽस्य शाखाः ।
माद्रीसुतौ पुष्पफले समृद्धे
मूलं कृष्णो ब्रह्म च ब्राह्मणाश्च ॥

Two trees of diametrically opposed nature are here described. The root of one is Dritarashtra the unthinking, and that of the other consists of Krishna, Bramhan and Bramhins. The trunk of one is made up of Duryodhana, the proud and and wrathful, and that of the other is Yudhishtira, full of Dharma. Karna against Arjuna, Sakuni against Bhima and Dussasana against Nakula and Sahadeva, represent the stems, branches, flowers and fruits respectively of both the trees. The greatest prominence is doubtless given to Sri-krishna, and the addition of Bramhan and Bramhanas (Knowers of Bramhan) has its clear philosophical significance, excluding the common idea of human history. A searching enquiry as to the meaning of this important Avatar or incarnation will not therefore be pro. fitless. A full Purana, namely, srimat Bhagavata is devoted to the description of the glories of Sri-Krishna and even the ordinary readers of this text have somehow formed a vague impsession of its being particularly a philosophical and religious work, in spite of the stories it contains referring to the innumerable Gopis or females of the cow-herd class and Krishna's attachment to them. Throughout the Maha-

Bharata however, Sri-Krishna figures mostly as a high class diplomatist virtually partial to one side. Even in the teaching of the Gita, containing as it does many a formula and problem of Hindu philosophy, one cannot but be surprised at the keynote running through the poem and which can be easily caught from the constant chorus, exhorting Arjuna to action rather than to inaction;

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ।

"Therefore prepare yourself to fight."

Sri-krishna's amorous love for the Gopis, his diplomatic policies and his teachings of high philosophy are irreconcilable contradictions in the sphere of human history, whatever might be the political, social or historical arguments invented to explain the texts in the light of the modern conception of their contents.

Quotation. No. I.

पापकर्षणो गोभूमिवेदवेदितो गोपीजन विद्याकलापप्रेरकः । तन्मायाचेति सकलं परं ब्रह्मैव तत् ॥ यो ब्रह्माणं विदधाति पूर्वं यो विद्यां तस्मै गोपयतिस्म कृष्णः । तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुः शरणं व्रजेत् ॥

वैष्णवं पञ्चव्याहृतिमयं मन्त्रं कृष्णावभासकं कैवल्यस्य सृत्यै सततमावर्तयेत्सततमावर्तयेदिति ॥

यस्य चाद्यपदात्भूमिर्द्वितीयात्सलिलोद्भवः ।
तृतीयात्तेज उत्भूतं चतुर्थात् गन्धवाहनः ।
पञ्चमादम्बरोत्पत्तिस्तमेवैकं समभ्यसेत् ॥
चन्द्रध्वजोगमद्विष्णोः परमं पदमव्ययम् ।
ततो विशुद्धं विमलं विशोकमशेषलोभादि निरस्तसङ्गम् ।
यत्तत्पदं **पञ्चपदं** तदेव स वासुदेवो न यतोन्यदस्ति ॥

गोपालपूर्वतापिन्युपनिषत् ॥

स गोपान् जीवान् आद्यन्तेन सृष्टिपर्यन्तमालाति ।
स गोपालो त्वां भवति ।

सत्तामात्रं चित्स्वरूपं प्रकाशं व्यापकं तथा ।
एकमेवाद्वयं ब्रह्म मायया च चतुष्टयम् ।
रोहिणी तनयो विश्व अकाराक्षर सम्भवः ।
तैजसात्मकः प्रद्युम्न उकाराक्षर सम्भवः ।
प्राज्ञात्मकोऽनिरुद्धोसौ मकाराक्षर सम्भवः ।
अर्द्धमात्रात्मकः कृष्णो यस्मिन् विश्वं प्रतिष्ठितम् ।
कृष्णाग्निका जगत्कर्त्री मूलप्रकृति रुग्मिणी ।
व्रजस्त्रीजनसम्भूतः श्रुतिभ्यो ज्ञानसङ्गतः ।
प्रणवत्वेन प्रकृतित्वं वदन्ति ब्रह्मवादिनः ।
मथुरायां विशेषेण मां ध्यायन्मोक्षमश्नुते ।
अष्टपत्रं विकसितं **हृत्पद्मं** तत्र संस्थितम् ।
अष्टदिक्पालकैर्भूमिपद्मं विकसितं जगत् ।
संसारार्णवसञ्जातं सेवितं मम **मानसे** ।
चन्द्रसूर्यौविषो दिव्या ध्वजा **मेरुहिरण्मयः** ।
आतपत्रं ब्रह्मलोकमथोर्ध्वं चरणं स्मृतम् ।
श्रीवत्सस्य स्वरूपन्तु वर्तते लांछनैः सह ।
श्रीवत्सलक्षणं तस्मात्कथ्यते ब्रह्मवादिभिः ।
येन सूर्याग्निवाक्चन्द्र तेजसा स्वस्वरूपिणा ।
वर्तते **कौस्तुभाख्यमणिं** वदन्तीशमानिनः ।
सत्वं रजस्तम इति अहङ्कार**श्चतुर्भुजः** ।
पञ्चभूतात्मकं **शंखं** करे रजसि संस्थितम् ।
बालस्वरूपमित्यन्तं मनश्चक्रं निगद्यते ।
आद्या माया भवेच्छार्ङ्गं पद्मंविश्वं करे स्थितम् ।
आद्या विद्या **गदा** वेद्या सर्वदा मे करे स्थिता ।
धर्मार्थकामकेयूरै र्दिव्यै र्दिव्यमयैरितैः ।
कण्ठन्तु निर्गुणं प्रोक्तं माल्यते **आद्ययाऽजया** ।

माला निगद्यते ब्रह्मन् तव पुत्रैस्तु मानसैः ।
कूटस्थं सत्वरूपञ्च **किरीटं** प्रवदन्ति माम् ।
क्षरोत्तरं प्रस्फुरन्तं **कुण्डलं** युगलं स्मृतम् ।
ध्यायेन्मम प्रियं नित्यं स मोक्षमधिगछति ।

गोपालोत्तरतापिन्युपनिषत् ॥

Q. No. III.

यौ **नन्दः** परमानन्दः **यशोदा** मुक्तिगेहिनी ।
माया सा त्रिविधा प्रोक्ता सत्वराजस तामसी ।
प्रोक्ता च सात्विकी रुद्रे भक्ते ब्रह्मणि राजसी ।
तामसी दैत्यपक्षेषु माया त्रेधा ह्युदाहृता ।
अजेया वैष्णवी माया जप्येन च सुता पुरा ।
देवकी ब्रह्मपुत्रा सा या वेदैरुपगीयते ।
निगमो वसुदेवो यो वेदार्थः **कृष्णरामयोः** ।
गोप्यो गाव ऋचस्तस्य **यष्टिका** कमलासनः ।
वंशस्तु भगवान् रुद्रः **शृंग**मिन्द्रः स गो सुरः ।
गोकुलं वनवैकुण्ठं तापसास्तत्र ते द्रुमाः ।
लोभक्रोधादयो **दैत्या**ः कलिकालः तिरस्कृतः ।
गोपरूपो हरिः साक्षान्मायाविग्रहधारणः ।
शेषनागो भवेद्रामः **कृष्णो** ब्रह्मैव शाश्वतम् ।
अष्टावष्टसहस्रे द्वे शताधिक्यः **स्त्रियस्**तथा ।
ऋचोपनिषदस्ता वै ब्रह्मरूपा ऋचस्त्रियः ।
द्वेषश्चाणूरमल्लोऽयं **मत्सरो**मुष्टिको जयः ।
दर्पः कुवलयापीडो **गर्वो** रक्षः खगो बकः ।
दया सा रोहणी माता सत्यभामा **धरे**ति वै ।
अघासुरो **महाव्या**धिः **कलिः** कंसः स भूपतिः ।
शमो मित्रः सुदामा च सत्याक्रूरोद्धवो **दमः** ।
यः **शंख**ः स स्वयं विष्णुर्लक्ष्मीरूपो व्यवस्थितः ।
दुग्धसिन्धौ समुत्पन्नो मेघघोषस्तु संस्मृतः ।
दुग्धोदधिः कृतस्तेन भग्नभाण्डो दधिग्रहे ।

क्रीडते बालको भूत्वा पूर्ववत्सुमहोदधौ ।
संहारार्थञ्च शत्रूणां रक्षणाय च संस्थितः ।
कृपार्थे सर्वभूतानां गोप्तारं **धर्ममाव्रजम्** ।
यत्स्रष्टुमीश्वरेणासीत्तच्चक्रं ब्रह्मरूपधृक् ।
जयन्तीसम्भवो वायुः **चमरो** धर्मसंज्ञितः ।
यस्यासौ ज्वलनाभासः **खड्ग**रूपो महेश्वरः ।
कश्यपोलूखलः ख्यातो रज्जुर्माताऽदितिस्तथा ।
चक्रं शङ्खञ्च संसिद्धिं बिन्दुञ्च सर्वमूर्द्धनि ।
यावन्ति देवरूपाणि वदन्ति विबुधा जनाः ।
नमन्ति देवरूपेभ्य एवमादि न संशयः ।
गदा च कालिका साक्षात्सर्वशत्रु निबर्हिणी ।
धनुः शार्ङ्गं स्वमाया च शरत्कालः सुभोजनः ।
अब्जकाण्डं जगद्बीजं धृतं पाणौ स्वलीलया ।
गरुडो वटभाण्डीरः सुदामा नारदो मुनिः ।
वृन्दा भक्तिः क्रिया बुद्धिः सर्वजन्तुप्रकाशिनी ।
तस्मान्नाभिन्न नाभिन्नमाभिर्भिन्नो न वै विभुः ।
भूमावुत्तारितं सर्वं वैकुण्ठं स्वर्गवासिनाम् ।
सर्वतीर्थफलं लभते य एवं वेद ।
देहबन्धाद्विमुच्यते इत्युपनिषत् ॥

कृष्णोपनिषत् ।

Q. No. IV.

व्यासप्रसादाच्छ्रुतवानतत् गुह्यमहं परम् ।
योगं **योगेश्वरात्**कृष्णात् साक्षात् कथयतः **स्वयम्** ।
यत्र **योगेश्वरः** कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

भगवद्गीता ।

Q. No. V.

गोप्यस्तु श्रुतयो ज्ञेया ऋचो वै गोपकन्यकाः ।
देवकन्याश्च राजेन्द्र तपोयुक्ता मुमुक्षवः ।

गोपाला मुनयस्सर्वे वैकुण्ठानन्द मूर्तयः ।
कल्पवृक्षः कदम्बोयं परानन्दैक भाजनम् ।
वनं नन्दनकाख्यं हि महापातकनाशनम् ।
सिद्धाश्च साध्या गन्धर्वाः कोकिलाद्या न संशयः ।
अहं च ललिता देवी **राधिका या** च गीयते ।
अहं च वासुदेवस्य नित्यं कामकलात्मकः ।
सत्यं योषित्स्वरूपोहं योषिच्चाहं सनातनी ।
अहं च ललिता देवी पुंरूपा कृष्णविग्रहा ।
नित्यानन्दतनुः शौरिः योऽशरीरीति भाष्यते ।
वाय्वग्निनाकभूमीनामङ्गाधिष्ठित देवता ।
निरूप्यते ब्रह्मणोऽपि तथा गोविन्दविग्रहः ।
सेन्द्रियोपि यथा सूर्यस्तेजसा नोपलक्ष्यते ।
तथा कान्तियुतः कृष्णः कालं मोहयति ध्रुवम् ।
न तस्य प्राकृती मूर्तिः मेदोमांसास्थिसम्भवा ।
भुजद्वयवृतः कृष्णो न कदाचित् चतुर्भुजः ।
गोप्यैकया वृतस्तत्र परिक्रीडति सर्वदा ।
गोविन्द एव पुरुषो **ब्रह्माद्या स्त्रिय** एव च ।
तत एवं स्वभावोयं प्रकृतेर्भाव ईश्वरः ।
पुरुषप्रकृती चाद्यौ राधावृन्दावनेश्वरौ ।
प्रकृतेर्विकृतं सर्वं विना वृन्दावनेश्वरम् ।
वृन्दावनपरित्यागो गोविन्दस्य न विद्यते ।
अन्यत्र यद्वपुस्तत्तु क्रित्रिमं तत्र संशयः ।

पद्मपुराणम् ॥

Q. No. VI.

तदव्ययात्ममुद्भूतो राधाकृष्णः सनातनः ।
एकीभूतं तयोरङ्गं राधाकृष्णो बुधैः स्मृतः ।
सहस्रयुगपर्यन्तं यत्तेपे परमं तपः ।
तदा स च द्विधा जातो राधाकृष्णः पृथक् पृथक् ।
सहस्रयुगपर्यन्तं तेपतुस्तौ परं तपः ।

तयोरङ्गात्समुद्भूता ज्योत्स्ना तत्तमनाशिनी ।
तज्ज्योत्स्नाभिः समुद्भूतं **दिव्यं वृन्दावनं** शुभम् ।
दिव्यं वृन्दावनं दृष्ट्वा परमानन्दमाप सः ।
कृष्णादुदभवन् गोपास्त्रयःकोट्यो गुणात्मकाः ।
श्रीदामाद्याः सात्विकाश्च राजसा **अर्जुनादयः** ।
कंसाद्यास्तामसा जाता **दिव्यलीलाप्रकारिणः** ।
राधाङ्गादुद्भवा गोप्यस्तिस्रःकोट्यस्तथा क्रमात् ।
ललिताद्याः सात्विकाश्च कुब्जाद्या राजसास्तथा ।
तामसाः पूतनाद्याश्च नानाहेलाचरित्रकाः ।
सहस्रयुगपर्यन्तं तेषां लीला बभूवह ।
ततस्तौ तान् समाहूय तेपतुश्च पुनस्तपः ।
द्विधाजातः स वै कृष्णो राधादेवी तथा द्विधा ।
सहस्रशीर्षापुरुषः सहस्राक्षस्सहस्रपात् ।
पूर्वार्धात्स च वै जातः परार्द्धात्कृष्ण एव हि ।
एकशीर्षा त्रिनेत्रा च द्विपदी द्वौ सहस्रका ।
पूर्वार्धात्सातु वै जाता राधादेवी परार्धतः ।
पुरुषः प्रकृतिश्चोभौ तेपतुः परमं तपः ।
सहस्रयुगपर्यन्तं दिव्यवृन्दावने शुभे ।
तपसा वर्धमानौ तौ नाम्नानन्तोऽनन्तकः ।
एकीभूतौ तु तत्पश्चात्संस्थितौ मैथुनेच्छया ।
तदङ्गरोमकूपेषु ब्रह्माण्डाः कोटिशोभवन् ।
कोट्यर्धयोजनायामास्तेतु सर्वे पृथक् पृथक् ।
हृदि रोमसमुद्भूतो ब्रह्माण्डोयत्र भोः सुराः ।
ब्रह्माण्डादुद्भवो ब्रह्मा पद्मपुष्पे समास्थितः ।
स पद्मो योजनायामो भूमिमण्डलसंस्थितः ।
यतो जातं विधेः पद्मं तद्वै **पद्मसरोवरम्** ।
प्रसिद्धं पुष्करक्षेत्रं तत्पद्मं सरसं सुराः ।
विस्मितः स तदा ब्रह्मा नरूपश्चतुर्मुखः ।

नाळे नाळे गतः सौ वै दिव्यं जातं शतं समाः
नान्तं जगाम पद्मस्य पुनर्ब्रह्मा स चागतः ।
मायया मोहितस्तत्र रुरोद बहुधा तदा ।
रोदनाद्रुद्र उत्पन्नः स च तत्क्षेमकारकः ।
किं रोदिषि महाभाग त्वदीशो हृदये तव ।
इति श्रुत्वा वचस्तस्य ब्रह्मा लोकपितामहः ।
समाधिभूतो हृदये चिरं तेपे स्वकेछया ।
दिव्यवर्षशताब्दे तु प्रादुर्भूतो हरिस्स्वयम् ।
वचनं प्राह भगवान् मेघगंभीरया गिरा ।
कर्मभूमिरियं ब्रह्मन् जीवान्ता जीवकारिणी ।
सहस्रयोजनायामा विश्वस्मिन् भूमिमण्डले ।
हिमाद्रिरुत्तरे तस्याः पूर्वेब्धिश्च महोदधिः ।
रत्नाकरः पश्चिमेब्धिः दक्षिणे वडवाब्धिकः ।
अतः सर्वे भविष्यन्ति लोकश्चोर्ध्वं तथाह्यधः ।
कर्मभूमेर्मध्यभूतः पुष्करोयं सनातनः ।
इयं भूमिर्महाभागा सर्वदा च सनातनी ।
मेरुर्वै च न मेरुश्च द्वीपाश्चासन् तथा न हि ।
इळावर्तादि खण्डाश्च सन्ति नैव क्वचित् क्वचित् ।
कर्मभूमिश्च गौर्जेया श्रुतिरूपा जगन्मयी ।
यस्यामेति च भो ब्रह्मन् स **गोप** इति विश्रुतः ।
गोपशक्तिः स वै गोपो गोपीनामर्चको हरिः ।
कोटिकोटिसहस्राश्च सर्वे गोपा हरेः कलाः ।
तावन्तश्चैव ब्रह्माण्डा गोपनाम्ना प्रकीर्तिताः ॥

भविष्यपुराणम् ॥

Q. No. VII.

कृषिश्च सर्ववचनो नकारश्चात्मवाचकः ।
सर्वात्मा च परंब्रह्म तेन कृष्णः प्रकीर्तितः ।
कृषिश्च सर्ववचनो नकारश्चादिवाचकः ।
सर्वादिपुरुषो व्यापी तेन कृष्णः प्रकीर्तितः ।

स एवांशेन भगवान् वैकुण्ठे च चतुर्भुजः ।
कृषिस्तद्भक्तिवचनो नश्च तद्दास्यकारकः ।
भक्तिदास्यप्रदाता यः स कृष्णः परिकीर्तितः ।
कृषिश्च सर्ववचनो नकारो बीजवाचकः ।
सर्वं बीजं परं ब्रह्म कृष्ण इत्यभिधीयते ।
असङ्ख्यब्रह्मणां पाते कालेतीतेऽपि नारद ।
यद्गुणानां नास्ति नाशः तत्समानो गुणेन च ।
स कृष्णः सर्वसृष्ट्यादौ सिसृक्षुस्त्वेक एव च ।
प्रेमप्राणाधिदेवी या पञ्चप्राण स्वरूपिणी ।
गोलोकवासिनी देवी गोपीवेष विधायिका ।
परमाह्लादरूपा च सन्तोषामर्ष रूपिणी ।
वेदानुसारध्यानेन विज्ञेया सा विचक्षणैः ।
कथिता पञ्चमी देवी सा **राधा** परिकीर्तिता ।
अज्ञानान्धतमोध्वंसि ज्ञानवर्त्मप्रदीपकम् ।
ज्योतिस्समूहं प्रलये पुरासीत् केवलं द्विज ।
ज्योतिरभ्यन्तरे लोकत्रयमेव मनोहरम् ।
तेषामुपरि **गोलोकं** नित्यमीश्वरवद्विज ।
अदृश्यं योगिभिः स्वप्ने दृश्यं गम्यञ्च वैष्णवैः ।
योगेन धृतमंशेन चान्तरिक्षस्थितं वरम् ।
लये कृष्णयुतं सृष्टौ गोपगोपीभिरावृतम् ।
तदधो दक्षिणे सव्ये पञ्चाशत्कोटियोजनान् ।
वैकुण्ठं शिवलोकन्तु तत्समं सुमनोहरम् ।
कोटियोजनविस्तीर्णं **वैकुण्ठं** मण्डलाकृति ।
लये शून्यं च सृष्टौ च लक्ष्मीनारायणान्वितम्
स वै च **शिवलोकश्च** कोटियोजन विस्तृतम्
लये शून्यं च सृष्टौ च सपार्षद शिवान्वितम् ।
गोलोकाभ्यन्तरे ज्योतिरतीव सुमनोहरम् ।
ध्यायन्ते योगिनः शश्वद्योगेन ज्ञानचक्षुषा ।
तदेवानन्दजनकं निराकारं परात्परम् ।

ब्रह्मणो वाचकः कोऽयम् ऋकारोनन्तवाचकः ।
शिवस्य वाचकः पश्चं नकारो धर्मवाचकः ।
अकारो विष्णुवचनः श्वेतद्वीप निवासिनः
नरनारायणार्थस्य विसर्गो वाचकः स्मृतः ।
सर्वेषां तेजसां राशिः सर्वमूर्तिस्वरूपकः ।
सर्वाधारः सर्वबीजस्तेन **कृष्ण** इति स्मृतः ।
कृषिर्निश्चेष्टवचनो नकारो भक्तिवाचकः ।
अकारः प्राप्तिवचनस्तेन **कृष्ण** इति स्मृतः ।
कृषिर्निर्वाणवचनो नकारो मोक्षवाचकः ।
अकारो दातृवचनस्तेन कृष्ण इति स्मृतः ॥
राधाशब्दस्य व्युत्पत्तिः सामवेदे निरूपिता ।
रेफोहि कोटिजन्माघं कर्मभोगं शुभाशुभम् ।
आकारो गर्भवासञ्च मृत्युञ्च रोगमुत्सृजेत् ।
धकार आयुषोहानिम् आकारो भवबन्धनम् ॥
कृषिरुत्कृष्टवचनो णश्च सद्भक्तिवाचकः ।
अश्चापि दातृवचनः कृष्णं तेन विदुर्बुधाः ।
कृषिश्च परमानन्दे णश्च तद्दास्य कर्मणि ।
तयोर्दाता च यो देवः तेन कृष्णः प्रकीर्तितः ।
कंसश्च पातके विघ्ने रोगे शोके च दानवे ।
तेषामरिर्निहन्ता च स **कंसारिः** प्रकीर्तितः ।
महालक्ष्मीस्वरूपा च वेदमाता सरस्वती ।
राधा वसुन्धरा गङ्गा तासां स्वामी च माधवः ।
रा शब्दश्च महाविष्णुः विश्वानि यस्य लोमसु ।
विश्वप्राणिषु विश्वेषु धा धात्री मातृवाचकः ।
तेन **राधा** समाख्याता हरिणा च पुरा बुधैः ॥
श्रीदामा च सुदामा च वसुदामा तथैव च ।
सुबलश्च सुपार्श्वश्च शुभाङ्गः सुन्दरस्तथा ।
चन्द्रभानो वीरभानुः सूर्यभानस्तथैव च ।
वसुभानो रत्नभानो **गोपाला** द्वादशस्मृताः ।

श्रीकृष्णो बलदेवश्च प्रधानाश्च चतुर्दश ॥
हृत्पद्मकोशाद्देवक्या हरिराविर्बभूवह ।
बभूव जलवृष्टिश्च निश्चेष्टा मथुरा पुरी ।
घोरान्धकारनिविडा बभूव यामिनी मुने ।
गते लग्नमुहूर्ते तु चाष्टमे समुपस्थिते ।
वेदातिरिक्ते दुर्ज्ञेये सर्वोत्कृष्टे शुभक्षणे ।
शुभग्रहे दृष्टियुक्ते प्यदृष्टे चाशुभग्रहे ।
अर्धरात्रे समुत्पन्ने रोहिण्यामष्टमी तिथौ ।
जयन्तियोगसंयुक्ते चार्धचन्द्रोदये मुने ॥

ब्रह्मवैवर्त्तपुराणम् ।

Q. No. VIII.

अनुग्रहार्थं लोकानां विष्णुर्लोकनमस्कृतः ।
वसुदेवात्तु देवक्यां प्रादुर्भूतो महायशाः ।
पुरुषस्सविभुः कर्ता सर्वभूतपितामहः ।
धर्मसंस्थापनार्थाय प्रजज्ञेऽन्धकवृष्णिषु ॥

महाभारतं आदिपर्व ॥

Q. No. IX.

भगवानपि विश्वात्मा भक्तानामभयङ्करः ।
आविवेशांशभागेन मन आनकदुन्दुभेः ।
सत्त्वं त्रिलोकस्थितये स्वमायया बिभर्षि
शुक्लं खलु वर्णमात्मनः । **सर्गाय रक्तं** रजसो
पबृंहितं कृष्णञ्च वर्णं तमसा जनात्यये ॥

श्रीमद्भागवतम् ॥

Quotation. No. I.

"Krishna, means, destroyer of Sins; he who is known in the Go-Bhumi and by the Vedas; he who encourages the knowledge known as Gopijena-Vidya and he who supported Bramha and protected him by granting the knowledge of the Vedas. The object represented in the Vaishnava

Manthra, consisting of five words referring to the five subtle elements, is Vasudeva. This Manthra is the proper path to Salvation which Chandra-Dhweja followed with Success."

This is an Upanishad which must be condemned by the modern interpreters at the very outset as anachronism, in their professional interest. Otherwise their archaeology will go to the wall. The quotation however is meaningless to them like everything else in an unknown subject. The current interpretations and criticisms are therefore only as valuable as ciphers in arithmetic without a numerical figure to head them; and yet the exertions put forth to justify and establish their value are really surprising.

जिह्वैकैव सतामुभे फणवतां स्रष्टुश्चतस्रश्च ता-
स्ताः सप्तैव विभावसोर्नियमिताः षट्कार्तिकेयस्य च ।
पौलस्त्यस्य दशाभवन् फणिपतेर्जिह्वा सहस्रद्वयं
जिह्वालक्षशतैककोटिनियमो नो दुर्जनानां मुखे ॥

Q. No. 11.

"He is called Gopala represented by Om, because he leads the Gopas to the Atma up to the very creation. This Bramhan is pure existence, pure light and single. It divided itself into four by its combination with Maya. The letter A alludes to Viswa called Bela-Rama; the letter U alludes to Tyjesa called Predyumna; the letter M denotes Pragna called Anirudha, and the half-matra represents Krishna in whom the Viswa rests. Mulaprakriti the creatress of the Jegat is called Rukmini. She has originated from the Vedas represented as cow-herdesses. She is attached to Gnana in the form of Pranava, and hence called Prakriti by the philosophers. The lotus of heart with eight petals is situated in Mathura, and meditating upon me as seated there, will lead to Salvation. The Jegat or the lotus of Bhumi originated from the ocean of Samsara, is expanded by the eight Dik-

palas and is adored in my mind. The divine and bright flag-staff is Meru. The umbrella is the Bramha-loka and above it is the root or support. The Mark called Sri-vatsa is explained by philosophers as denoting love and affection. The gem called Koustubha represents the light of the Sun, Moon fire and Vak or the Vedas. Satwa, Reja, Tama and Ahom kara represent the four hands. The conch stands for the five subtle elements. The form as a child alludes to the nature of the mind. Sarnga represents the original Maya. The lotus in the hand refers to Viswa. The divine bracelets denote Dharma, Artha and Kama. The neck is Nirguna wreathed round by Maya, and the garland, O! Bramhan! is composed of your mind-born Sons. The crown is the satwic Kootastha. The pair of shining earrings denotes the region beyond mortality. He who meditates daily in this manner will obtain liberation."

The real significance of the concrete objects prescribed for the meditation of the Lord as Krishna, is clearly explained here in the text itself, without leaving the subject to the whims and caprices of the modern interpreters. The general Hindu public is at present mistaken only in the belief that the Pandit classes have studied the texts. They could have ere this found out the correct meanings for themselves, had it not been for the disgraceful and false pretensions of these time-barred religious authorities in the land.

विद्यया विमलयाप्यलंकृतो दुर्जनः सदसि मास्तु कश्चन ।
साक्षरा हि विपरीततां गताः केवलं जगति तेऽपि राक्षसाः ॥

Q. No. III.

"Nanda refers to divine bliss and Yesoda to the mistress of liberation, or the invulnerable Maya which is of three kinds, namely, Satwa, Reja and Tama. Rudra is Satwic,

Bramha and the devotees are Rajasic and the Dythyas are Tamasic. Devaki represents the daughter of Bramha celebrated in the Vedas. Vasudeva refers to the Vedas themselves. Krishna and Rama allude to the subject of the Vedas. The Gopis and the cows represent the hymns in the Vedas, and Bramha is their support. The Vamsa is Rudra and the eminence is Indra. The cow is Deva. Gokula is the forest of Vykuntha and the trees allude to the devotees. The Dythyas represent avarice, anger & etc, The Kali stands condemned. Krishna is the eternal Braman itself, appearing in the form of Maya as a Gopa. Sesha or Ananta is Bala-Rama, 16008 Gopis are also the forms of Bramhan representing the various Rics or hymns in the Vedas.

Chanura-mulla is hatred, Mushtika is jealousy, Kuvalayapida is pride, the bird Baka is arrogance. Mother Rohini is sympathy and Satyabhama is Dhara the earth or support. Aghasura is the great disease and Komsa is the king Kali. Mitra and Sudama represent the quality named Sama; Satya, Akrura and Udhava denote Dema. The conch alludes to the forms of Vishnu and Lakshmi, having originated from the ocean of milk with the sound of the clouds. Krishna's boyish play in breaking the milk-pans alludes to his sports in the milky ocean with the object of destroying the wicked and protecting the religious. The disc represents Bramha as creator. Jayanti represents air and the fan denotes Dharma. The flashing sword is Maheswara. The mortar is Kasyapa and the rope is mother Aditi. The disc and conch stand for Sidhi and Bindu, the forms of the Almighty that are adored. The mace denotes the power of time to destroy the enemies. The bow represents Maya. The autumnal season denotes enjoyment. The lotus in the hand represents the seed of Jagat. Vatabhandira represents Geruda and Sudama is Narada. Brinda

represents devotion, religious action and the enlightening intellect. The Lord is composed of the items above enumerated and not at all different from them. For the use of the residents of Swarga the whole of Vykuntha is thus brought down to Bhumi. He who understands the meaning of this Upanishad correctly, secures the fruits of resorting to the Tirthas or holy centres and obtains liberation from his mortal body."

It would be a sheer waste of time to repeat the words of the quotation here. Every technical term used is explained as clearly as any human language can afford. The Upanishad quoted is one included in the well-known group of 108 Upanishads extremely sacred to the religious Hindu. The foreign critic alone has therefore the privilege of condemning it as a later interpolation containing plenty of mischievous anachronisms. The Pandit will doubtless be surprised to find that most of the important personalities, times and places connected with the story of Sri-Krishna are explained in the plainest and simplest terms, as having sensible and relevant, philosophical significance. Vykuntha in its entirety is said to be brought down to the Bhumi for the use of the residents of Swarga.

भूमावुत्तारितं सर्वं वैकुण्ठं स्वर्गवासिनाम् ।

The Bhumi here does not refer to this material earth but alludes to the Saptabhumikas explained in Chapter III. Swarga is also clearly defined in the Upanishads as referring to the steady meditation of the Sat or Atma. सत्संसर्गः स्वर्गः ॥ The Pandit certainly does not understand the Upanishad correctly as required by the text itself. सर्वतीर्थफलं लभते य एवं वेद ॥ He is no resident of the Swarga here mentioned and has no claim to the Bhumi specified. He ought not therefore to take in vain the name of Krishna

and those of the divine accessories here enumerated. As to the historical period of the Puranas, the Pandit doubtless is at one with the critic; in fact he has been virtually his misleading agent. Instead of condemning the contents of the Upanishad as anachronisms, the Pandit would however, ingeniously explain them as prophecies made in the original Vedas. Besides, he is a strong advocate of the theory that 'History repeats itself'. He sincerely and seriously expects an ancestor in his family who is said to have been deaf and blind, to be born in his own house, a few hundreds of years hence, exactly in the same form with his deaf ear and blind eye. He similarly believes, that besides Sri-Krishna, the human qualities like anger, envy, Sama and Dama; the periods of time like Kali and Dwapara; the implements like sword, mace, conch and disc; and even the Vedic hymns too, incarnate as human beings and animals, in Muttra in Upper India, at recurring periods of time. There is however no difficulty or trouble about his expectations and consequent explanations. He is completely crazy and extremely intrusive. That is the substance of the whole affair.

मूर्खत्वं सुलभं भजस्व कुमते मूर्खस्य चाष्टौ गुणा
निश्चिन्तो बहुभोजकोऽतिमुखरो रात्रिं दिवं स्वप्नभाक्।
कार्याकार्यविचारणान्धबधिरो मानापमाने समः
प्रायेणामयवर्जितो दृढवपुर्मूर्खः सुखं जीवति ॥

Q. No IV.

"By the grace of Vyasa, I have learned this sacred and secret Yoga, direct from the teachings of Krishna the Lord of Yoga, addressed to Arjuna. I am sure that when Krishna the Lord of Yoga is united with Arjuna ready to fight, the intellect, success and Bhuti or Yogic power, will be steadily directed."

The term Yogeswara constantly applied to Sir-Krishna is not without its special purpose or meaning. That is exactly the technical significance of Krishna in all the religious texts. He is the Lord or the spiritual basis for Karma-yoga as distinguished from Sankhya or Gnana-yoga. To our Vedantic Pandit all such distinctions are only too trivial to be noticed. His conception of Yoga itself refers but to his material prosperity and he stands far above the low religious plane. The Lord of the Pandit's Yoga is not therefore Sri-Krishna, but some rich merchant or landlord. He is ever ready to raise him above the level of Krishna and Rama by his magnificent versification, for the purpose of securing his lucrative Yoga. He however forgets or rather does not know that Gnana and Moksha are not meant for creatures of his type.

विषयेन्द्रियसंयोगो येाग इत्यभिधीयते: ।
विषयासक्तचित्तानां ज्ञानं मोक्षश्च दूरत: ॥

Q. No. V.

"Understand that the Gopis represent the vedas and their daughters the hymns. They are divine virgins full of tapás and working for emancipation. The Gopas represent the Munis in the form of divine bliss. The forest is Nandana that destroys all sins. The cuckoos and other birds represent the Sidhas, Sadhyas and Genthervas. I am Vasudeva possessing Kama-kala or creative power. The goddess Lalita called Radhika is the form of the male Krishna. Souri means destitute of body. It is the form of eternal bliss and the basis for the subtle elements. The form of Bramhan is in this manner dramatically determined. As the eye cannot perceive the Sun owing to its brightness, Krishna also cannot be seen owing to his intense light. He has no body made up of flesh and bone like ordinary human ones. He

has but two hands, never four. He is always sporting with one Gopi only. He is the only male; everything else is feminine from Bramha downwards, being the natural products of Prakriti. Radha and Brindavaneswara represent the original Prakriti and Purusha. The subsequent modifications of Prakriti are without Brindavaneswara. Govinda never leaves the Brindavana. All forms outside it are artificial."

The quotation begins by exhorting us to understand that the Gopis represent the Vedas and their daughters the hymns. Krishna and Radha are said to represent Purusha and Prakriti without material forms. Krishna never leaves Brindavana, he has no fleshy body and is invisible owing to his brightness. Such is the description given in the text, but our venerable Pandit is not prepared to accept it. What is his position then as a Hindu cannot be easily determined. How he expects others to accept his veiws on the subject not corroborated by the text, and where again is the source from which he has gathered his unreasonable and preposterous ideas, are yet divine secrets to us. He is not however satisfied if he does not manufacture something wicked out of the sacred stuff. He must have these Gopis to represent a number of free women and krishna to shine as their paramour. The story is not relishing unless it is so vilified.

परलोकपरितोषकारिणि स्वर्गनीविमलवारिणि स्थिते ।
पशुयाजयजनि पत्नवोदये मूढकरः सुखमतीव मन्यते ॥

Or No. VI.

The eternal Radha-krishna originated from the everlasting Tirumbhan, as a single figure. After a thousand yugas of Time, it divided itself into Radha and krishna. They separately performed tapas for a thousand yugas and a light proceeded from the bodies of both. From that light

the divine Brindavana originated. From Krishna's body three crores of Gopas originated for the divine drama; Sridama &c., being satwic, Arjuna &c., being Rajasic, and Komsa &c., being Tamasic. Similarly from the body of Radha, three crores of Gopis originated for the different kinds of play, Lalita &c., being satwic, Kubja &c., being Rajasic and Poothana &c., being Tamasic. Their combined play continued for one thousand yugas. They were then contracted or drawn in; and Krishna and Radha performed tapas again. Krishna was divided into two halves, one half being Krishna and the other half being the Virat of thousand heads, thousand eyes and thousand legs. Similarly Radha was divided, one half being Radha and the other half being a goddess of one head, three eyes, two legs and one thousand hands. The Purusha and Prakriti thus continued their tapas for a thousand yugas in the divine Brindavana, and afterwards when they united together, crores of Bramhandas were produced from every hair in their bodies. This Bramhanda is from the hair over the heart, and Bramha originated from it seated on a lotus which sprang from Padma-sarovar well known as Pushkara-kshethra. Bramha finding himself in human form with four heads became surprised. He then proceeded through the lotus-stalk for several divine centuries and returned without seeing its end. Being overpowered by Maya he cried aloud and from the cry, Rudra originated for his consolation and informed him that his Eswara was seated in his own heart. Bramha then took to Samadhi in his heart and Hari appeared after hundreds of divine years and said thus. This is the Karma-bhumi of one thousand yojanas which creates and destroys the Jivas. It is bounded on the north by Himadri, on the east by Mahodedhi, on the west by Ratnakara and on the south by Bedavabdhi. This

Bhumi is eternal, the eternal lotus is within it and all the Lokas are above and below it. This Karma-bhumi represents the Vedas called also the cow. He who protects this cow or Go is a Gopa, and the power of protection is the same. Hari is adored by the Gopis. There are crores and crores of Gopas, the Kalas or glories of Hari; and there are also a corresponding number of Bramhandas known as Gopas. The Meru and the Khandas like Ilavrita mentioned do not actually exist."

This gives a complete history of Radha and Krishna, Gopis and Gopas, Bramha and Rudra, Arjuna and Komsa, Purusha and Prakriti, Brindavana, Karma-bhumi and Bramhandas &c. A combination of all these together with their workings constitute the divine drama of Radha and Krishna for a thousand yugas.

सहस्रयुगपर्यन्तं तेषां लीला बभूवह ॥

The Karma-bhumi represents the Vedas and the cow and those who take care of the Vedas or Go, are Gopas.

यस्तां पाति च भो ब्रह्मन् स गोप इति विश्रुतः ॥

It is from within the lotus in the middle of this Karma-bhumi that Bramha was born. The divine Brindavana represents the mass of light that proceeded from Radha and Krishna.

तज्ज्योत्स्नाभिः समुत्भूत दिव्यं वृन्दावनं शुभम् ॥

How does the Pandit make out this eternal and sacred Karma-bhumi, the nativity of Bramha to represent the Indian peninsula and the mass of divine light to be a small forest or town in India? To the modern interpreters and critics who have not the slightest or the vaguest idea of the technical subject, the whole description is worse than a fable. Where was first the necessity to undertake the interpretations of such unknown matters, and then again to

attempt to establish them by still more irreligious and insulting explanations? Silly subjects like those dealt with in the above quotation can hardly find a way through their ears, while all their time and attention are engaged in their eagerness and anxiety for serious material affairs.

ब्रह्मन्नध्ययनस्य नैष समयस्तूष्णीं बहिः स्थीयतां
स्वल्पं जल्प बृहस्पते जडमते नैषा सभा वज्रिणः ।
वीणां संहर नारद स्तुतिकथालापैरलं तुम्बुरो
सीतारल्लकभल्लभग्नहृदयः स्वस्थो न लङ्केश्वरः ॥

Q. No. VII.

"The name Krishna is explained in the following ways. 1) Krishi means total and na is Atma. He is the Atma of all. 2) Krishi means total and na means beginning. He is the original Purusha. In his partial incarnation in Vykuntha he has four hands. 3) Krishi means devotion and Na refers to the devotee. 4) Krishi means total and Na refers to the cause. He is the original cause. Even after the departure of a large number of Bramhas, he continues and he is the original creator. 5) Ka refers to Bramha, Ri to infinity, Sha to siva, Na to Dharma, A to Vishnu and the Visarga to the combination of Nara and Narayana. He combines the forms of all and the brightness of all. He is the support and cause for everything. 6) Krishi means steadiness, Na refers to devotion and A to attainment. 7) Krishi means Nirvana, Na refers to liberation and A denotes granting. 8) Krishi means great, Na refers to devotion and A denotes granting. Radha is the fifth goddess in the form of five vital airs and immense bliss. She is the mistress of Gopis residing in Go-loka. She is known by meditation in accordance with the Vedas. Ra denotes Vishnu in whose hair the Viswas and the created things rest. Dha refers to support or

mother. Therefore Hari and the wise people called her by the name Radha. During the Pralaya or the time of total destruction, a large mass of light proceeded. The three beautiful Lokas are inside this light. Goloka is above them. Although invisible it is seen in the dreams by yogis and Vyshnavas. It is in the Akasa supported by the Lord's Yoga. During Laya, it remains with Krishna alone and at creation, the Gopas and Gopis appear. Below it, on its right and left are Vykuntha and Siva-loka of Koti Yojanas in extent. During Laya, both disappear. At creation, Vykuntha reappears with Lekshmi and Narayana, and Siva-loka with Siva and his attendants. There is a bright and pleasant light within the Goloka which the Yogis meditate upon. Komsa refers to sin, obstruction, disease, grief and to the Asura. The destroyer and enemy of all these is Komsari. Radha, Saraswati, Vasundhara and Ganga are the forms of Maha-Lekshmi. Their Lord is Madhava. The twelve Gopalas are Sri-dama, Sudama, Vasudama, Subela, Suparswa, subhanga, Sundara, Chandrabhana, Soorya-bhana, Vasu-bhana and Retna-bhana. Adding Sri-krishna and Bala-Deva there are fourteen Gopalas. Hari incarnated from Devaki's lotus of heart. Mathura was then completely tranquil and there was rainfall. The night became thick with darkness. It was at mid-night when Ardhachandra or the half-moon rose, after seven Muhurthas on the Ashtami and Rohini day. All the lucky planets were ascendant and not the unlucky ones. The time was known as Jeyanti-yoga or victorious. This lucky moment is unknown to man and unknowable even by the Vedas."

This quotation like the previous one is lengthy and important. It is full of technical instructions on the subject of Yoga. The foreign critic who is evidently earnest is

mistaken only owing to the want of correct information. But the criticisms of our indigenous apish imitator concealing his ignorance and displaying his prejudice bring him only to greater disrepute. He is a misguided product of western civilization, labouring under the false impression that self-degradation would please his foreign patron. He is already no respected personage in the land and would soon be discovered in his true colours by the enlightened foreigner who is then sure to give him his due. Leaving these two classes of critics for the present, we have only to deal with our venerable Pandit in this connection. He cannot afford to disrespect the sacred Puranas from which the above passages are quoted. Let him first remember that the three Lokas constantly mentioned in the religious literature do not refer to this earth and the sky above it. They represent something lying within the mass of light originating from the darkness of a Pralaya.

अज्ञानान्धतमोध्वंसि ज्ञानवर्त्मप्रदीपकम् ।
ज्योतिस्समूहं प्रळये पुरासीत् केवलं द्विज ।
ज्योतिरभ्यन्तरे लोकत्रयमेव मनोहरम् ॥

The real import of this description is not far to seek. When all the human desires for material prosperity are completely destroyed, the light of knowledge will begin to shine. This is the stage at which true religion commences. The play of Radha and Krishna has to be performed in the Lokas by man himself. Every line, every word in the quotation is highly technical and extremely sacred. Let the Pandit, if he is wise try to make proper use of the instructions, instead of exhibiting his ignorance and irreverence in future. But if he is bent upon following any misdirected inclinations, he is fully welcome to have his own will.

Neither the Hindu religion nor the religious Hindu is going to suffer or to be afraid of him on that account.

केळि कुरुष्व परिभुङ्क्ष्व सरोरुहाणि
गाहस्व शैलतटनिर्झरिणीपयांसि ।
भावानुरक्तकरिणीकरलालितांग
मातङ्ग मुञ्च मृगराजरणाभिलाषम् ॥

Q. No. VIII.

"For the purpose of blessing the Lokas and for establishing Dharma, Vishnu the creator, the Lord and the grandfather of all, incarnated in the family of Andhaka-Vrishnis as the progeny of Vusudeva and Devaki."

The Lokas have by this time been sufficiently explained. The import of the families specified shall also be noticed soon.

Q. No. IX.

"The Bhagavan who is the Atma of Viswa and the friend of his devotees, incarnated in the mind of Vusudeva with a portion of his glory. The Lord appears satwic and white by his Maya, while engaged in the preservation of the three Lokas. He appears Rajasic and red for creation, Thamasic and black for destruction."

These descriptions do not in any manner justify the Pandit's conversion of religious philosophy into human history of ancient India.

अस्यदग्द्धोदरस्यार्थे किं न कुर्वन्ति पण्डिताः ।
वानरीमिव वाग्देवीं नर्तयन्ति गृहे गृहे ॥

16. The numerous passages quoted above abundantly prove that Sri-krishna represents, no deceased monarch of ancient history, no funny character of the children's fable, no allegorical production of an imaginative

poet, but undoubtedly indicates the tangible and distinct glory of God directly dealing with the higher life of man, in leading him on to the highest goal. Sri-krishna's blessings have to be invoked and secured by strenuous efforts, for man's escape from perdition and for his attainment of real prosperity. Sri-krishna is the Lord and Preceptor of Yoga, and Arjuna (the white or Satwic) is his qualified student ever ready for action in implicit obedience to his divine instructions.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवानीति मतिर्मम ॥

The nature of the birth of Sri-Krisha as could be easily comprehended from the quotations, deserves special attention. The Lord is said to have appeared in the *hearts* of Devaki and Vusudeva who are clearly explained as representing, knowledge or Saraswathy and the four Vedas respectively.

हृत्पद्मकोशाद्देवक्या हरिराविर्बभूवह ।
आविवेशांशभागेन मन आनकदुन्दुभेः ।
देवकी ब्रह्मपुत्रा सा या वेदैरुपगीयते ।
निगमोवसुदेवो यो वेदार्थः कृष्णरामयोः ।

The various derivative meanings of the terms Krishna, Gopala, Kamsari and Radha are worth special attention.

But in the definitions of Krishna and Radha in quotation 7, certain facts are particularly noteworthy. The derivation of the word Krishna connects itself with Arjuna and that of Radha specifies its application to the five Pranas or life-breaths which could be understood only by religious devotion. Quotation 5 describes Souri, father of Krishna as representing the five subtle Elements and therefore having no material form, and Krishna originating from him as equally formless. Quotation I refers to the mantra consisting of five parts or padas representing the five

subtle elements constituting the significance of Krishna. The mantra is said to be specially understood or attained by Chan lra-dwaja, clearly pointing to the follower of Soma-vamsa or Karma-yoga. These few points picked up here from the quotations furnish certain definite and relevant ideas constantly hovering over the figure of Sri-krishna.

Qo. No. VII.

ब्रह्मणो वाचकः कोयं ऋकारोनन्तवाचकः ।
शिवस्य वाचकः षश्च नकारो धर्मवाचकः ।
अकारो विष्णुवचनः श्वेतद्वीपनिवासिनः ।
नरनारायणार्थस्य विसर्गो वाचकः स्मृतः ।
सर्वेषां तेजसां राशिः सर्वमूर्त्तिस्वरूपकः ।
सर्वाधारः सर्वबीजस्तेन **कृष्ण** इति स्मृतः ॥
स कृष्णस्सर्वसृष्ट्यादौ सिसृक्षुस्त्वेक एव च ।
प्रेमप्राणाधिदेवी या पञ्चप्राणस्वरूपिणी ।
वेदानुसारध्यानेन विज्ञेया सा विचक्षणैः ।
कथिता पञ्चमी देवी सा **राधा** परिकीर्त्तिता ॥

Q. No. V.

नित्यानन्दतनुः **शौरिः** योऽशरीरीति भाष्यते ।
वाय्वग्निनाक भूतीनामङ्गाधिष्ठित देवता ।
निरूप्यते ब्रह्मणोपि तथा गोविन्दविग्रहः ।
न तस्य प्राकृतीमूर्त्तिः मेदोमांसास्थिसम्भवा ।
गोविन्द एव पुरुषो **ब्रह्माद्या स्त्रियएव** च ।
पुरुषप्रकृती चाद्यौ राधा बृन्दावनेश्वरी ।

Quotation. No. I.

वैष्णवं पञ्चव्याहृतिमयं मन्त्रं **कृष्णावभास**
कं कैवल्यख सूत्रं सततमावर्तयेत् ॥
यत्तत्पदं **पञ्चपदं** तदेव स वासुदेवो नयतोन्यदास्ति ॥
चन्द्रध्वजोगमद्विष्णोः परमं पदमव्ययम् ॥
यस्य चाद्यपदात्भूमि द्वितीया त्सलिलोत्भवः ।

तृतीयात्तेज उत्भूतं चतुर्थात् गन्धवाहनः ।
पञ्चमादम्बरोत्पत्ति स्तमेवैकं समभ्यसेत् ॥

The blue or black colour attributed to some of the Avatars or incarnations is explained in quotation 9. The idea of preservation is represented as Satwic and white, that of creation as Rajasic and red and that of destruction as Thamasic and dark. These distinctions clearly point out that the incarnations we have to deal with in both the Ramayana and the Maha-Bharata, refer more particularly to the destruction of all the harassing material ideas and notions in man, to enable him to ascend to the higher sphere of divine creation and eternally to remain there in peaceful bliss.

सत्वं त्रिलोकस्थितये स्वमायया विभर्षि शुक्लं खलु वर्णमात्मनः।
सर्गाय रक्तं रज सोपबृंहितं कृष्णञ्च वर्णं तमसाजनाय ये ॥

In the Saiva Purnas and Agamas, similar ideas of destruction and creation are expressed in the definition of Siva-Linga. Lim means destruction and ga creation. The eternal knowledge, light and bliss that arise after the complete destruction of the existing materiality, is Linga.

लिङ्गारं लयमित्युक्तं गकारं सृष्टिरुच्यते ।
लयनादुदयं प्रोक्तं लिंगशब्दमुदीरितम् ॥

The favourite Gopis of Sri-krishna numbering 16000, are clearly explained as referring to the various Upanishads treating of Bramhan. The Lord's presence in the house of every Gopi can be safely presumed, and He could therefore be easily discovered by securing the favour of any of the Gopis.

गोपशक्तिः स वै गोपो गोपीनामर्चको हरिः ।
गोपयस्तु श्रुतयो ज्ञेया ऋचो वै गोपकन्यकाः ।

अष्टावष्टसहस्रेद्वे शताधिक्य स्त्रियस्तथा ।
ऋचोपनिषदस्ता वै ब्रह्मरूपा ऋचस्त्रियः ।
व्रजस्त्रीजनसम्भूतः श्रुतिभ्यो ज्ञानसङ्गतः ॥

Thus the story of the Gopis is too plain to be misunderstood if its meaning is only enquired into. It is sheer careless ignorance that leads to all unnecessary and blasphemous comments. Ordinary common sense is sufficient to notice that such a large number as 16 thousand Gopis could not be literally spoken of as the favourite women of any single person. The plea of exaggeration and mythical fancy is likely to be brought in here. But, where is the logic to presume that all the authors of these religious texts were so stupid as to narrate their stories in the manner criticised, and where is the proof for the belief that the critic is a wiser being and a greater authority on the subject? As a whole, such criticisms serve only to prove that even the boasted civilization of the current century is not entirely free from the occasional outbreaks of its previous barbarisms.

The Maha-Bharata specifies that Sri-Krishna was born in the family of Andhaka-Vrishni, the general name being the Yadu-kula, a branch of the Soma-Vamsa.

लोकोपकरणार्थाय प्रजज्ञेन्धकवृष्णिषु ॥

The term Yadava is explained in the Niruktom as referring to human beings who have taken to the right path, having reverted from the wrong, with the help of Gurus or proper teachers.

यमुउपरमे यम्यते नियम्यते आचार्येण अपथवृत्ताः ।
इतियदवः ॥

Andhaka and Vrishni refer to a similar idea. Vrishni points to light or knowledge and Andhaka to the complete control of the organs.

तिष्ठतो व्रजतो वापि यस्य चक्षुर्न दूरगम् ।
चतुष्पदां भुवं मुक्त्वा परिव्राड्ढंध उच्यते ॥

The common conception of Sri-Krishna is always as a boy in his playful mood. This no doubt denotes the delightful feelings the mind constantly enjoys in its acquirement of Yogic bliss.

बालरूपमित्यन्तं **मनश्चक्रं** निगद्यते ।

The current popular idea of the birth of Sri-Krishna in Gokula, Vraja or cow-shed is based upon the different meanings of the word Go. In sanskrit Go applies to a ray of light, the organ of sense, moon &c., as well as to a cow. The Lord's incarnation in a 'lowly cattle shed' is not entirely a strange fact in other religions too. The cow or Pasu in ordinary language is metaphorically used to represent the dull and the stupid. In the Puranic language it includes all the material creation which always depend upon the mercy of Easwara or Pasu-pathy the Lord of Pasus. Vide Linga Puranom.

ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य धीमतः ।
पशवः परिकीर्त्यन्ते संसारवशवर्तिनः ।
तेषां पतित्वात्भगवान् रुद्रः **पशुपति**स्मृतः।
अनादिनिधनो धाता भगवान् विष्णुरव्ययः ।
मायापाशेन बद्ध्नाति पशुवत्परमेश्वरः ।
स एव मोचकस्तेषां ज्ञानयोगेन सेवितः ।
चतुर्विंशति तत्वानि पाशा हि परमेष्ठिनः ।
कीर्त्यन्ते **विषया**श्चेति **पाशा** जीवनिबन्धनात् ।
तैर्बद्धाः शिवभक्त्यैव मुच्यन्ते सर्वदेहिनः ॥

The Vishayas consisting of 24 Tatwas are the Pasas or cords that keep man ever bound, The sensual objects or

Vishayas are so named as they bind him up if he steps into their places. He who cares for freedom should therefore keep aloof from them.

स्वदेशे प्राप्तपुरुषं निबध्नन्ति वशीकृतम्।
तेनामी **विषया:** प्रोक्ता मुमुक्षुस्तान् विवर्जयेत् ॥

Quotation 6 clearly defines the Gow as the Karma-bhumi in the form of the Vedas and he who takes care of it is a Gopa.

कर्मभूमिश्च गौ र्ज्ञेया **श्रुतिरूपा** जगन्मयी।
यस्तां पाति च भो ब्रह्मन् स **गोप** इति विश्रुत: ॥

It is impossible for sanskrit or any other known language in the world to explain any idea in plainer terms, and any further difficulty in understanding such descriptions could only be attributed to the understanding itself.

Sudama, Arjuna and Kamsa &c, and Lalita, Kubja and Poothana &c., are described as the Satwic, Rajasic and Thamasic productions of Sri-Krishna and Radha respectively for their *Divine play* which extended to a period of *one thousand yugas.*

कृष्णादुदभवन् गोपास्त्रय: कोट्यो गुणात्मका:।
श्रीदामाद्यास्सात्विकाश्च राजसा **अर्जुनादय:**।
कंसाद्यास्तामसा जाता **दिव्यलीला** प्रकारिण:।
राधाङ्गादुद्भवा गोप्यस्तिस्रकोट्यस्तथा क्रमात्।
ललिताद्यास्सात्विकाश्च कुब्जाद्या राजसास्तथा।
तामसा: पूतनाद्याश्च नानाहेलाचरित्रका:।
सहस्रयुगपर्यन्तं तेषां लीला बभूवह ॥

The description of Goloka in quotation 7 cannot be passed over in this connection without special notice. When all the phenomenal notions of man are destroyed, a mass of light will appear, within which the three well-known religi-

ous worlds will be seen. Further above them, is situated the Goloka sustained by Easwara's Yoga and filled with Gopas and Gopis. When it is dissolved, Sri-Krishna remains alone. There are two Lokas below this, styled Vycuntha and Siva-loka to the right and left. Vycuntha contains Lakshmi and Narayana, and Siva-loka contains Siva and his attendants along with all other paraphernalia. Both of these Lokas when dissolved leave nothing behind them. In the centre of the Goloka there is a pleasant mass of eternal light which the Yogis always meditate upon and perceive by the eye of knowledge.

अज्ञानान्धतमोध्वंसी ज्ञानवर्त्मप्रदीपकम् ।
ज्योतिस्समूहं प्रळये पुरासीत् केवलं द्विज ।
ज्योतिरभ्यन्तरे **लोकत्रय**मेव मनोहरम् ।
तेषामुपरि **गोलोकं** नित्यमीश्वरवद्विज ।
अदृश्यं योगिभिः स्वप्ने दृश्यं गम्यञ्च वैष्णवैः ।
योगेन धृतमाशेन चान्तरिक्षस्थितं वरम् ।
लये कृष्णयुतं सृष्टौ गोपगोपीभिरावृतम् ।
तदधो दक्षिणे सव्ये पञ्चाशत् कोटियोजनान् ।
वैकुण्ठं शिवलोकन्तु तत्समं सुमनोहरम् ।
कोटियोजनविस्तीर्णं वैकुण्ठं मण्डलाकृति ।
लये शून्यं च सृष्टौ च लक्ष्मीनारायणान्वितम् ।
स वै च शिवलोकश्च कोटियोजनविस्तृतम् ।
लये शून्यं च सृष्टौ च सपार्षदशिवान्वितम् ।
गोलोकाभ्यन्तरे ज्योतिरर्णव सुमनोहरम् ।
ध्यायन्ते योगिनश्शश्वद्येन ज्ञानचक्षुषा ।
तदेवानन्दजनकं निराकारं पारात्परम् ॥

From quotations 2 & 3 we understand that Nanda represents bliss; Yasoda, seat of Salvation; Rohini, mercy; Satyabhama, Dhara or true mind; Brinda, devotion; Balarama, Ananta; Kamsa, Kali; Chanura and Malla, hatred;

Mushtika and Jaya, envy; Kuvalayapida, pride; Beka, arrogance; Aghasura, the greatest disease; Mitra and Sudama, Sama; Akrura and Udhava, Dama; similarly the implements like conch, chakra, sword, sarnga &c., represent cogent objects.

We have already gone through more than sufficient points to enable us to comprehend the significance of Sri-Krishna, as could be gathered from the various texts quoted above. The Lord's intimate connection with yoga is visibly stamped everywhere, and the sphere of his action is located far above the mundane existence. The dramatic personnel consist of the best and worst qualities of man, whose mutual fight for the purpose of attaining salvation is guided by the rules of Yoya, enunciated in all the texts alike, in the recognised Puranic style.

With regard to the different quotations given above treating of this important subject in question, it would naturally be considered a weakness, in the light of modern civilization, to omit noticing the recent archaeological discoveries and distinctions brought to light, concerning the Upanishadic and Puranic periods in the history of Indian literature. The first three quotations from the Upanishads clearly narrate the puranic stories of Sri-Krishna, but the recognised formulas of the Archaeologist must denounce them as later interpolations. At this rate, a good number of religious texts could be condemned in the same manner, but that is certainly no reason why we should not meet the question on the face. It would be dangerous to allow the possibility of a future attempt to subvert the whole matter by the alleged argument. With the existing conception of the contents of the religious texts, the Archaeologist is bound to acknowledge that the Puranas treat of human history even though they are pronounced, to be loaded with myths,

exaggerations or what not. The main object of this essay however, is to prove that this view is totally mistaken and to establish that the Puranas are closely related to the sacred vedas as practical commentaries to them. If the Archaeologist cannot afford to disprove this fact reasonably he must unavoidably give up his theory as irrelevant and inapplicable here. No scientist has the right to apply the formulas of his science beyond his proper jurisdiction. Under the present circumstances, the contents of our religious texts are virtually unknown materials to him and it is unjust and unsafe to try his uncertain experiments upon them. At any rate it is difficult to understand clearly, how the interest of the Archaeological science would suffer, if its professed votary does not trespass upon forbidden grounds in this manner. If he is still anxious to apply his weapon upon our religious texts, he would do well to study and understand them first, lest his important and innocent science be brought to disrepute on his account.

17 Consistent with the general outline of this essay, we have perhaps been too long at the enquiry of Sri-Krishna, but we must not forget that the Lord is the central figure in the Bhagavata and the most important personage in the Maha-Bharata. It is therefore desirable to obtain if possible, a thorough knowledge of the import of this Avatar from the Bhagavata itself, as it will be admitted by all, to be the proper text for the required information. No theories of interpolation and no archaeological anachronisms could be conveniently brought forward here. The very name and idea of Sri-Krishna must have been originally obtained from this text, leaving aside for the time being the various Upanishads quoted above, for the purpose of avoiding confusion of arguments in this connection. Plain misinterpretation innocently or arrogantly

put forward is the only kind of criticism that may have to be met, but the sanskrit grammar is too tough and the brains of the younger generation of modern India too discerning to be played with by the native Pandit or the foreign critic. It is surely high time to meet these classes boldly in the interest of the correct calculation of our assets. All errors in the miscalculation or undervaluation demand immediate rectification, lest we are pronounced penniless at last. We may however be compelled to beg of the foreign critics as well as those taking to their methods of criticism to be more patient and more enquiring; and there is yet hope that less trouble and more sympathy will be forthcoming from that quarter than from our own Pandits. One cannot but despair in the attempt to procure any kind of help from the local Pandits of the existing type, and it should indeed be considered very lucky if he is not forced to cry out 'save me from my friends'. It is doubtless a great consolation that the texts in question are not now the exclusive property of this class. Printed books are now available and the sanskrit language is commonly understood. It is therefore very likely that the Pandit will sooner or later find himself exhibited in his true colours. But he may be certainly assured that there is every possibility of a profitable reconciliation and even a respectable welcome, if he could only make up his mind to divest himself of his unreasonable and fossilized prejudices, which have hitherto proved actually suicidal in their promulgation. The venerable Pandit is earnestly entreated to reconsider the following passages from the Srimat-Bhagavata, or to read and understand carefully if he sees them but for the first time.

The 16 thousand favorite Gopis as well as the 8 royal queens of Sri-Krishna are all described as having been alike

blessed with ten sons each; at the same time, it is clearly stated that in spite of all their amorous coquetry, none of them was able to enjoy the Lord like a husband.

Vide Srimat Bhagavata, Skanda 10, chapter 61.

एकैकशस्ताः कृष्णस्य पुत्रान् **दश** दशाबलाः ।
अजीजनन्ननवमान् पितुः सर्वात्मसम्पदा ।
गृहादनपगं वीक्ष्य राजपुत्र्योच्युतं स्थितम् ।
प्रेष्ठं न्यमंसत स्वंस्वं न तत्तत्त्वविदः स्त्रियः ॥
चार्वब्जकोशवदनायत बाहुनेत्र सप्रेम-
हासरसवीक्षित वल्गुजल्पैः ।
संमोहिता भगवतो न **मनो विजेतुं** स्वै-
र्विभ्रमैः समशकन् वनिता विभूम्नः ॥
स्मायावलोक लवदर्शित भावहारि ।
भूमण्डल प्रहित सौरत मन्त्रशौण्डैः ।
पत्न्यस्तु षोडशसहस्रमनङ्गबाणै
र्यस्येन्द्रियं **विमथितुं** करणैर्न शेकुः ॥
इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता
ब्रह्मादयोपि न विदुः पदवीं यदीयां ॥
भेजुर्मुदाविरत मेधितयानुराग
हासावलोक नवसङ्गमलालसाद्यम् ॥
प्रत्युद्गमासन वराहंण पादशौच
ताम्बूल विश्रमण वीजन गन्धमाल्यैः ॥
केशप्रसार शयन स्नपनोपहार्यैः
दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥

The description here given is not very difficult to understand. The ten sons for each woman clearly represent, the glory of Sri-Krishna lighting up the ten Indrias or organs of sense on account of the devotional meditation of the Lord. The failure of the women to approach suffi-

ciently near so as to enjoy Him thoroughly shows that the Lord is neither easily knowable nor attainable. यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥

Why should Archæologists or Geologists worry themselves unnecessarily with such descriptions and why the Pandit venture, with his low cosmological conception, to pollute the sacred atmosphere of religious devotion ?

The subjoined passage from Skandha 12 chapter 3 particularly gives the warning that the stories narrated in the text concerning the various monarchs and the battles mutually fought until every one of them was destroyed, should not be literally understood as they have *no reference to actual historical facts.* These beautiful and grand descriptions are furnished only with the express object of elevating man from his gross materiality and supplying him with the real knowledge of the Eternal Krishna.

कथा इमास्ते कथिता महीयसां
विताय लोकेषु यशः परेयुषां ।
विज्ञानवैराग्य विवक्षया विभो
वचो विभूतीर्न्न तु पारमार्थ्यं ॥
यस्तूत्तमश्लोक गुणानुवादः
सङ्गीयतेऽभीक्ष्णममङ्गलघ्नः ।
तमेव नित्यं शृणुयादभीक्ष्णम्
कृष्णेऽमलां भक्तिमभीप्समानः ॥

May the Almighty grant better eyes and understanding to our Pandits and critics, when they condescend to look into the original texts. The following quotation from chapter 11 of the same Skandha, gives a detailed description of *Karma-yoga* to be practised by meditating upon the form of Sri-Krishna, adorned with the divine implements and other accoutrements and accompained by necessary suitable attendants. The whole of it could be easily perceived

to be a most scientific dissertation on philosophical psychology in direct touch with the religious requirements of man in his advanced stage of devotion. To condemn such descriptions as mythological fables and archæological anachronisms or to extol the same as important and wonderful historical incidents which once took place in India, are nothing short of deep raving. Every line, nay, every word in the passage quoted below is full of philosophical thought, clearly exhibiting the intellectual capacity and the earnest research of the ancient Rishis, who have taken ample pains to enlighten their posterity in religious matters, by voluminous texts on the subject. The only possible means of repaying them gratefully for their trouble and loving sympathy, is by earnestly following their instructions to benefit ourselves in the direction pointed out. On the contrary, we are not even satisfied with being indifferent, but, would take to unqualified, unauthorised and uncalled for criticisms, without feelings of shame and hesitation. In the interest of modern civilisation at least, we are bound to be more reasonable and more earnest in dealing with such serious religious subjects. We have by this time unconsciously proved to the world at large, our inefficiency and incapacity to distinguish Religion and Philosophy from Mythology and Archæology. There is no use brooding over the past mistakes. Let us try in future to secure the consolation "All is well that ends well."

शौनक उवाच ॥
अथेममर्थं पृच्छामो भवन्तं बहुवित्तमम् ।
समस्ततन्त्रराद्धान्ते त्वं भागवततत्त्ववित् ।
तान्त्रिकाः परिचर्यायां केवलस्य श्रियः पतेः ।
अंगोपांगायुधाकल्पं कल्पयन्ति यथैवयैः ।
तन्नोवर्णय भद्रं ते **क्रियायोगं** बुभुत्सतां ।
येन क्रियानैपुणेन मर्त्यो यायादमर्त्यतां ।

सूत उवाच ॥
नमस्कृत्वा गुरून् वक्ष्ये विभूतीर्वैष्णवीरपि ।
याः प्रोक्ता वेदतन्त्राभ्यामाचार्यैः पञ्चजादिभिः ।
मायाद्वैत्रवभिस्तत्त्वैः सविकारमयो विराट् ।
निर्मितो दृश्यते यत्र सचित्के भुवनत्रयम् ।
एतद्वै पौरुषं रूपं भूःपादौ द्यौः शिरोनभः ।
नाभिः सूर्योक्षिणी नासे वायुः कर्णौ दिशः प्रभोः ।
प्रजापतिः प्रजननमपानो मृत्युरीशितुः ।
तद्बाहवो लोकपाला मनश्चन्द्रो भ्रुवौ यमः ।
लज्जोत्तरोऽधरो लोभो दन्ता ज्योत्स्ना स्मयोभ्रमः ।
रोमाणि भूरुहा भूम्नो मेघाः पुरुषमूर्धजाः ।
यावानयंवपुरुषोयावत्यासंस्थयामितः ।
तावानसावपि महापुरुषो लोकसंस्थया ।
कौस्तुभव्यपदेशेन स्वात्मज्योतिर्बिभर्त्यजः ।
तत्प्रभाव्यापिनी साक्षत् **श्रीवत्स**मुरसा विभुः ।
स्वमायां **वनमाला**ख्यां नानागुणमयीं दधत् ।
वासछन्दोमयं पीतं **ब्रह्मसूत्रं** त्रिवृत्स्वरम् ।
बिभर्ति सांख्यं योगं च देवो **मकरकुण्डले** ।
मौलिं पदं पारमेष्ठ्यं सर्वलोकाभयङ्करम् ।
अव्याकृतमनन्ताख्य**मासनं** यदधिष्ठितः ।
धर्मज्ञानादिभिर्युक्तं सत्त्वं **पद्म**मिहोच्यते ।
ओजःसहोबलयुतं मुख्यतत्त्वं **गदां**दधत् ।
अपां तत्त्वं **दरवरं** तेजस्तत्त्वं **सुदर्शनम्** ।
नभोनिभं नभस्तत्त्व**मसिं चर्म** तमोमयम् ।
कालरूपं धनुः **शार्ङ्गं** तथा कर्ममयेषुधिम् ।
इन्द्रियाणि **शरा**नाहुराकूतीरस्य **स्यन्दनम्** ।
तन्मात्राण्यस्याभिव्यक्तिं मुद्रयार्थक्रियामतां ।
मण्डलं देवयजनं **दीक्षा** संस्कार आत्मनः ।
परिचर्याभगवत आत्मनो दुरितक्षयः ।

भगवान् भगशब्दार्थं **लीलाकमलमुद्वहन्**।
धर्मं यशश्च भगवांश्चमरव्यजनेऽभजत्।
आतपत्रन्तु वैकुण्ठं द्विजा धामाकुतोभयम्।
त्रिवृद्वेदः **सुपर्णा**ख्यो यज्ञं वहति **पूरुषम्**।
अनपायिनी भगवती **श्रीः** साक्षादात्मनो हरेः।
विष्वक्सेनस्तन्त्रमूर्ति र्विदितः पार्षदाधिपः।
नन्दादयोष्टौ द्वास्थाश्च तेऽणिमाद्या हरेर्गुणाः।
वासुदेवः सङ्कर्षणः प्रद्युम्नः पुरुषःस्वयम्।
अनिरुद्ध इति ब्रह्मन् मूर्तिर्व्यूहोभिधीयते।
स विश्वस्तैजसः प्राज्ञ स्तुरीय इति वृत्तिभिः।
अर्थेन्द्रियाशयज्ञानै र्भगवान् परिभाव्यते।
अङ्गोपाङ्गायुधाकल्पै र्भगवांस्तच्छतुष्टयम्।
बिभर्ति स्म चतुर्मूर्तिर्भगवान् हरिरीश्वरः॥
द्विजरूपभ स एष ब्रह्मयोनिः स्वयन्दृक् स्वम
हिमपरिपूर्णो मायया च स्वयैतत्।
सृजति हरति पातीत्याख्ययाऽनावृताक्षो
विवृत इव निरुक्तस्तत्परैरात्मलभ्यः॥
श्रीकृष्ण कृष्ण सख वृष्ण्यृषभावनिध्रु
ग्राजन्यवंश दहनानपवर्ग वीर्य।
गोविन्द गोपवनिता व्रजभृत्यगीत
तीर्थश्रवः श्रवणमङ्गल पाहि भृत्यान्॥

Let us go through the meaning of the above passage with some sympathy and attention. "Sounaka said. We are anxious to learn the *Kriya-yoga*, which demands the conception of limbs, implements and other accessories for the purpose of adoring the *formless*. Suta said, They are described in the Vedas and Tantras, and explained by great Rishis. The form of the formless can be conceived by creating the figure of Virat. It is made up of 9 Tatwas (namely Prakriti, Sutra, Mahat, Ahamkara and 5 subtle

elements) and 16 Vykarikas (consisting of 11 Indrias and 5 Elements) with the Chit or true light as their substratum. All these put together are known as the three divine worlds and the limbs of the Lord, as they are supported by Hims Among the ornaments the Koustubha gem represents *in disguise* the pure Jiva and its light the Srivatsa. The garland of wild flowers of various colours denotes Maya with different gunas. The yellow silk worn represents the Vedas and the holy thread the Pranava. The two earrings signify Saukhya and Yoga. The crown stands for Bramha-loka, and the lotus seat (referring to Ananta or Avyakrita combined with Dharma and gnana) denotes the divine earth. The life, breath refers to air, the conch to water, chakra to fire, the sword to sky, and the scabbard to Tamas. The bow and sarnga represent Time, the quiver, Karma and the arrows the Indrias. Akuti or mind in action is the charriot and it. shape is made up of subtle elements. The place of worship is the disc of the sun, the process of worship is the purification of the devotee's mind and the annihilation of his sins. The lotus in the hand denotes the glories of God. The chamer and the fan signify Dharma and splendour. The white umbrella denotes the fearless region called Vykuntha. Geruda represents the three Vedas over whom Yegna or Vishnu rides. Lakshmi is the chit or light of God and Vishwaksena the form for Tantric worship. Nanda and seven other door keepers represent the eight sidhis such as Anima &c. Vasudeva, Sankarshana, Pradyumna and Aniruddha signify, Viswa, Tyjasa, Pragna and Turia states of Jiva. In these four states as well as in the functions attributed to the Tri-murtis, the essence of God underlying them should be meditated upon as their primeval cause without taking the effects into account. Sri-krishna, who is a friend of Arjuna, member of Vrishni-vamsa and destroyer of evil monarchs, and whose worship is *here* explained, is

invoked by His devoted dependants. 'May He, whose glories are ever sung by the Gopis and Rishis like Narada, protect us'."

An exactly similar passage may be quoted here for corroboration, from the Vishnu Purana before we close the history of Sri-Krishna in the interest of this essay.

आत्मानमस्य जगतो निर्लेपमगुणामलम् ।
बिभर्ति **कौस्तुभमणि**स्वरूपं भगवान् हरिः ।
श्रीवत्ससंस्थानधरमनन्ते च समाश्रितम् ।
प्रधानं बुद्धिरप्यास्ते **गदा**रूपेण माधवे ।
भूतादिमिन्द्रियादिञ्च द्विधाहङ्कारमीश्वरः ।
बिभर्ति **शंख**रूपेण **शार्ङ्ग**रूपेण च स्थितम् ।
बलस्वरूपमत्यन्तं जवनान्तरितानिलम् ।
चक्रस्वरूपञ्च मनो धत्ते विष्णुः करे स्थितम् ।
पञ्चरूपा तु या माला **वैजयन्ती** गदाभृतः ।
सा भूतहेतुसङ्घात **भूतमाला** च वै द्विज ।
यानीन्द्रियाण्यशेषाणि बुद्धिकर्मात्मकानि तु ।
शाररूपाण्यशेषाणि तानि धत्ते जनार्दनः ।
बिभर्ति यच्चासि**रत्नं** अच्युतोत्यन्तनिर्मलम् ।
विद्यामयन्तु तज्ज्ञानं अविद्या **चर्म**संस्थितम् ।
इत्थं पुमान् प्रधानञ्च बुध्यहङ्कारमेव च ।
भूतानि च हृषीकेशे मनः सर्वेन्द्रियाणि च ।
विद्याविद्ये च मैत्रेय सर्वमेतत्समाश्रितम् ।
अस्त्रभूषणसंस्थानस्वरूप रूपवर्जितः ।
बिभर्ति **माया**रूपोसौ श्रेयसे प्राणिनांहरिः ॥

All the passages quoted above furnish the Puranic treatment of the Sabda-bramhan or Purana-purusha, capable of being meditated upon, without the admixture of material dross which falls under the category of objectionable Vishayas already explained. The form here detailed i

Sakala nishkala, the immaterial form of the formless. Whereas, the popular mistake is that it is taken to refer to the material form, which actually finds no place within the sphere of our sacred religion. Even the idols prescribed for low intellects are explained as mere suggestions. लिङ्गमकमित्याहु: । Gamaka is an object used for suggestion. The number of hands introduced in a figure for instance has its specific reference to higher ideas.

सत्वंरजस्तमइति. अहङ्कारश्चनुर्भुज: ।

दशहस्ता दिशोदश ।

Satwa, Raja, Tama and Ahamkara represent four hands meaning thereby that nothing below these pure Tatwas should be noticed in the meditation of the glory of God. The ten hands represent the ten quarters of the universe pointing to God's omni-presence. The less the number of of Tatwas utilized, the greater the qualification of the worshipper presumed. The Siva-linga without any specific form is therefore considered by Sivites as a higher and nobler object for worship. All ignorant criticisms against Hinduism as idolatry are therefore inapplicable and the philosophy of the whole affair is simple enough. All varieties of material forms are only the creations of our own mind which depends upon several Tatwas above it for its own existence and is doomed to be destroyed when the higher stages are reached.

दृश्यतेश्रूयतेयद्यत्स्मर्यतेवानरैस्सदा ।

असदेवहितत्सर्वंयथास्वप्नोमनोरथ: ॥

We have already seen that even in the meditations combined with higher Tatwas, the Eternal Substratum is the prominent subject. In the everyday ritualistic ceremonies of our religion, these simple facts are clearly observable. With such fundamental principles for our hoary religion, the acceptance of human or animal forms *literally*

as incarnations, by dragging down the Lord to the lowest sphere of transient materiality, is certainly not Hindu Religion, but prohibited irreligion. There is not a single loop-hole left in any of the sacred texts for this egregious mistake and no amount of ignorance or perversion could upset truth. All the suggestions of modern Reformers for the Reorganisation of our oldest religion, based upon the current ideas of social and political salvation, as well as all the efforts to rationalise or glorify the same, by adding the wisdom of material science or the esoterisms of the white or black magics, are entirely beside the mark and thoroughly opposed to the very nature of the subject.

दक्षिणां ककुभं पश्यन् कःप्राप्नोत्युत्तरां दिशम् ॥

An inclination to study and understand is alone actually demanded, and it will soon supply us with sweet and agreeable food for our real sustenance and save us the unnecessary trouble of begging and borrowing.

स्वगृहे पायसं त्यक्त्वा भिक्षामटति दुर्मतिः ॥

18. We might conveniently stop here our enquiries about the correct significance of Sri-krishna from Upanishads, Puranas and Bhagavata, excepting the Maha-Bharata whose subsequent treatment will probably necessitate occasional references to the Lord. It pains me however very much in this connection, to have to repeat our old complaints against Theosophy purely in the anxious interest of our fast decaying religion. In the midst of utter local indifference for our religion and philosophy, it is really very unfortunate that the foreign creed appeared amongst us with their conglomerations of various religions to make confusion worse confounded. If the Theosophists connect themselves with every sort of religion in the world, as they

seem to profess, we cannot certainly divine why they have been displaying their love more partially towards Indian soil than to other parts of the world. The Hindu has long been known for his religious faith and devotion, and his present religious ignorance coupled with his inherited devotional tendencies was probably taken advantage of, to propagate the westernised absurdities of Hinduism in India itself, as if the local degenerations were insufficient for the immediate ruin of the Hindu. They have doubtless trespassed too much upon our sacred religious sphere in their experiments to extract the essence of Hinduism along with that of other religions. It is therefore impossible to pass on without a word in our own behalf, to steer clear of all impending dangers, consciously or otherwise thrown across our proper route. It may however be assured that no attempt is here made to criticise their peculiar theories, but it must be positively stated that all their discoveries, in their sectarian method, concerning Hinduism, are entirely irrelevant and uncalled for. They have up to date furnished no tangible evidence of having known anything better than the mistaken local Pandit whose crude views they have simply embellished with their western notions of a curious kind, and made them more ridiculous and harmful. To be more specific, the Theosophists certainly take the Maha-Bharata and the Ramayana as actual human histories and deal with them in their usual confounding style, unnecessarily applying to them all sorts of irrelevant theories. In spite of the numberless books published by them in the English language, treating of their extractions from all quarters of the globe, it must be unhesitatingly confessed, that they have not been hitherto able to perceive the real contents of the Maha-Bharata or the Ramayana. Mrs Besant the living Theosophical authority is completely

blind even to their whereabouts. Like the venerable pandit of today, she really believes that Rama and Krishna were born in Ayodhya and Mathura in upper India and died like ordinary mankind. The birth of Sita from the furrowed ground and that of Drowpathy from the fire as well as all other similar incidents will probably be explained away, within the very narration of these human histories, in one stroke, by a single but grand word Esoterism. In her perplexed attempt to conceal the ignorance of the subject, she naturally forgets that if the stories were human histories, there would be no scope for her esoterisms as combined with exoterisms. In page 8, 'Sri-Ramachandra, the ideal King' she writes:—

"The period of the world's history at which Ramachandra lived was the closing of the Treta Yuga. The history of the world—and indeed of any separate nation—is divided into four *great periods*, or yugas named respectively the Sattya, the Treta, the Dvapara, the Kali-Sri Rama ruled during the last part of the Treta Yuga, and when He passed away from earth the Dvapara yuga began. That Yuga, again, was closed by the coming of Sri-Krishna, and with His death was opened the Kali yuga. And what was Shri Rama? Not simply a great warrior, a mighty king. He was an Avatara, a divine incarnation and divine incarnation of a special kind. All men are divine incarnations."

Besides the clear notion expressed in the quotations regarding the births of Rama and Krishna as human beings on the surface of this mother earth, one noteworthy point is, that she has not the vaguest idea of what a Yuga means in our religious texts. We have dealt with the Yugas in detail in the preceding chapters and have found that they do not exist outside the limits of Bharata-varsha. Mrs

Besant is however anxious to grant the privilege of the Yugas to every nation in the world.

चत्वारि भारते वर्षे युगानि कवयोब्रुवन् ।
कृतं त्रेता द्वापरञ्च कलिश्चान्यत्र न क्वचित् ॥

Again in page 167 she writies,

"The great lesson of this Kanda (Uttara) is the universality of Karma. Nothing in the manifested universe is left outside its sway. Gods and men, Rakshasas and Asuras, all alike are shown to be within this law-and indeed, how should it be otherwise, since it is the divine nature. In the great kosmic process in the growth of universes and worlds, in their risings and fallings, linking Kalpa with Kalpa, everywhere the law is seen. All live and work within it, none can escape or transcend it. In order to teach this lesson, amid others, Rama and Sita *came into the world as ordinary man and woman, living the human life.*"

Further quotations from other Theosophical writings of Mrs. Besant are unnecessary to prove that she is completely innocent of the real significance of Times, Places and Personalities mentioned in any of our religious texts. These three main items referring to the apparent descriptions of Geography and History in them, exhaust the contents of the literature. The Theosophists as a class cannot therefore be credited with having correctly understood a single particle of Hindu religion as explained in the sacred texts treating of the same. I must here leave the readers to themselves, to judge of the natural consequences of the propagation of Theosophy in our country especially at a time, when the nation as a whole has almost reached the very verge of religious bankruptcy. The constant attempt of this creed to intermingle in their preachings, Bhudistic theories and notions with those of Hinduism, is religiously and philoso-

phically wrong. Bhudism, though a later off-shoot from Hinduism, has long been philosophically criticised and religiously rejected. As regards the free and unjealous toleration of different religions side by side with Hinduism, we are no doubt too well known to be misunderstood. But the confounding of two such opposed systems of religion in the manner noticed and preaching the same in the country among the majority of Hindu population, especially by those who have no correct knowledge of either nor own any personal relation to them, combining at the same time other irrelevant and similarly objectionable foreign materials, certainly threatens to be a strange and ominous phenomenon of this civilized century. Theosophy has succeeded in somehow misleading many educated young men of India, more by confusion of facts, theories and ideas than by their definiteness, and under the circumstances explained above, it is no wonder that the result has been what it is. It is however somewhat of a consolation that it has not yet much attracted the fancy of the Pandits, the common folk and the illiterate, which luckily form the majority in the land. May the Almighty protect them from being led astray !

सन्तप्तायसि संस्थितस्य पयसो नामापि न श्रूयते
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते।
स्वात्यां सागरशुक्तिसम्पुटगतं तज्जायते मौक्तिकम्
प्रायेणाधममध्यमोत्तमगुणः संसर्गतो जायते॥

CHAPTER V.

THE MAHA-BHARATA.

Adi-Parva.

1. *The origin of Soota.* The general distinguishing features of the Solar and Lunar dynasties, the main differences in the topics dealt with in the Maha-Bharata and the Ramayana, the characteristic functions of the Avatar of Sri-Krishna as Yogeswara and His general significance as detailed in the Puranas and Bhagavatha, have all been already examined in the preceding chapter. It is high time now that we proceed straight with the story of the Maha-Bharata, and this chapter may be set apart for the purpose.

In has been more than once observed in this essay, that excepting the Ramayana, all the 18 Puranas, and the same number of Upa-Puranas, as well as the Maha-Bharata, are said to have been narrated by Soota to the Rishis of the Nimisa Forest, but the import of this arrangement has not yet been explained. The following passages explain the origin of Soota.

Quotation No. I.

तत्र सूत्यां समुत्पन्नः **सूतो** नामेह जायते ।
ऐन्द्रे सत्रे प्रवृत्ते तु गृहयुक्तं बृहस्पतिं ।
तमिवेन्द्रं बार्हस्पत्ये तत्र सूतो व्यजायत ।
शिष्यहस्तेन यत्पृक्तमभिभूतं गुरोर्हविः ।
अधरोत्तरचारेण जज्ञे तद्दूर्णसङ्करम् ।
यत्र क्षेत्रात्समभवत् ब्राह्मण्याः स च योनितः ।
पूर्वेणैव तु साधर्म्यात्तधर्मास्ते प्रकीर्तिताः ।
मध्यमो ह्येष सूतस्य धर्मः क्षेत्रोपजीविनः ।
पुराणेष्वधिकारो मे विहितो ब्राह्मणैरिह ॥

पद्मपुराणम् ॥

Q. No. II.

नहि वेदेष्वधीकारः कश्चित्सूतस्य दृश्यते ।
वैण्यस्य हि पृथोर्यज्ञे वर्तमाने महात्मनः ।
सुत्यायामभवत्सूतः प्रथमं वर्णवैकृतः ।
ऐन्द्रेण हविषा तत्र हविः पृक्तं बृहस्पतेः ।
जुहावेन्द्राय देवाय ततः सूतो व्यजायत ।
प्रमादात् तत्र सञ्ज्ञे प्रायश्चित्तञ्च कर्मसु ।
शिष्यहस्तेन यत्पृक्तं अभिभूतं गुरोर्हविः ।
अधरोत्तरचारेण जज्ञे तद्वर्णवैकृतः ।
यच्च क्षत्रात्समभवत् ब्राह्मणावरयोनितः ।
ततः पूर्वेण साधर्म्यात्तुल्यधर्मा प्रकीर्त्तितः ।
मध्यमो ह्येष सूतस्य धर्मः क्षत्रोपजीवनम् ।
रथनागाश्व चरितं जघन्यञ्च चिकित्सितम् ॥

वायुपुराणम् ॥

Q. No. III.

विप्रायांक्षत्रियाज्जातः **सूत** इत्युच्यते बुधैः ।
चौर्येणाम्यामनेनोत्थो रथकार इति स्मृतः ॥

स्कान्दपुराणं-सूतसंहिता ॥

The first two quotations contain almost the same verses with slight modifications. The sacrificial rice prepared by Brihaspathy, the Deva-Guru, was touched or polluted by Indra, and when it was offered to the Fire, Soota originated. The story naturally represents exactly the same idea as *Bramha kshetra* already noticed in connection with the Soorya and Soma-vamsas. Brihaspathy and Indra denote Bramha and Kshetra respectively. The import of the whole story is, that Sakala-nishkala, Purana-purusha or Bramha-kshetra is the subject dealt with by Soota in all the Puranas. In quotation 3, Soota is described as a caste produced by the progeny of a Bramhin woman by a kshetrya.

The profession of the caste thus became *madhyama* or middle one, namely that of a charioteer. The charioteer is the common metaphorical term used for Budhi or Intellect, and the Intellect which has been purified in the sacrificial fire above referred to, by the combination of Indra and Brihaspathy is alone capable of understanding the working of the Bramha-kshetra or Purana-Purusha, Aparatma or Sabda-Bramha. Soota is therefore personified as the narrator of all the Puranas which treat of this Saguna-nirguna Bramhan.

यस्मिन् पुरा ह्यनन्तीदं **पुराणं** तेन वै स्मृतम् ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यत ॥

We have yet to see the nature of the audience, the residents of the Nimisa Forest qualified to listen to these Puranas as narrated by Soota originally in that Forest.

Quotation. No. I.

तेन चक्रेण तत्सैन्यं असुरैर्दुर्जयं क्षणात् ।
निमेषान्तरमात्रेण समग्रं भस्मसात्कृतम् ।
एवं कृत्वा ततो देवो मुनिं गौरमुखं तदा ।
उवाच **निमिषेणेदं** निहतं दानवं कुलम् ।
अरण्येस्मिन् ततस्त्वेवं नैमिषारण्यसंज्ञितम् ।
भविष्यति यथार्थं वै ब्राह्मणानां निवेशनम् ॥
वराहपुराणम्॥

Q. No. II.

सिसृक्षमाणा विश्वं हि यत्र विश्वसृजः पुरा ।
सत्रं हि ईजिरे पुण्यं सहस्रं परिवत्सरान् ।
तपो गृहपतिर्यत्र ब्रह्मा ब्रह्माभवत्स्वयम् ।
इळया यत्र पत्नीत्वं शामित्रं यत्र बुद्धिमान् ।
मृत्युश्चक्रे महातेजाः तस्मिन् सत्रे महात्मनां ।
विबुधा ईजिरे तत्र सहस्रं प्रतिवत्सरान् ।

भ्रमतो **धर्मचक्रस्य** यत्र नेमिरशीर्यत ।
कर्मणा तेन विख्यातं नैमिषं मुनिपूजितम् ।
यत्र सा गोमती पुण्या सिद्धचारणसेविता ।
रोहिणी सुषुवे तत्र ततः सौम्योभवत्सुतः ।
शक्तिर्ज्येष्ठस्समभवत् वसिष्ठस्य महात्मनः ।
अरुन्धत्याः सुता यत्र शतमुत्तमतेजसः
कल्माषपादो नृपतिः यत्र शप्तश्च शक्तिना ।
यत्र वैरं समभवत् विश्वामित्रवसिष्ठयोः ।
अदृश्यन्त्यां समभवत् मुनिर्यत्र पराशरः ।
पराभवो वसिष्ठस्य यस्मिन् जातेप्यवर्त्तत ।
तत्र ते ईजिरे सत्रं नैमिषे ब्रह्मवादिनः ।
नैमिषे ईजिरे यत्र नैमिषेयास्ततः स्मृताः ।
तत्सत्रमभवत्तेषां समाः द्वादश धीमताम् ।
पुरूरवसि विक्रान्ते प्रशासति वसुन्धरां ॥

Again ;

एतन्मनोमयं चक्रं मया सृष्टं विसृज्यते ।
यत्राम्य शीर्यते नेमिः सदेशस्तपसः शुभः ॥
इत्युक्त्वा सूर्यसङ्काशं चक्रं सृष्ट्वा मनोमयम् ।
प्रणिपत्य महादेवं विससर्ज पितामहः ।
तेपि हृष्टतमा विप्राः प्रणम्य जगतां प्रभुम् ।
प्रययुस्तस्य चक्रस्य यत्र **नेमिर्व्यशीर्यत** ।
तद्वनं तेन विख्यातं नैमिशं मुनिपूजितम् ॥

वायुपुराणम् ॥

From the above quotations we see that two derivative meanings are assigned for the name, Nimsa Forest. A wheel was said to have been rolled on by Bramha, representing Dharma and Manas or mind. The place at which it fell and broke its 'nemi' or spokes is named Nimisa ; at this spot all the Danavas were destroyed in a nimisha or minute and hence also called Nimisa.

In quotation 2 however, there are several important and vital points to be noticed in detail. The locality is said to be noted for several important events enumerated, and the very ingenious method of description given of those incidents, particularly specifies the Puranic style affording ample clues for understanding the significance of many a story in the religious texts. The incidents mentioned are the following. King Ila became a woman and a wife at this spot. The Devas performed a sacrifice for a thousand years here when Mrityu or Death performed 'samitrom' 'or the duty of killing the sacrificial beast. Here the River Gomati frequented by Sidhas and Charanas, flows. Budha, the son of Rohini and Soma was born here. A hundred sons commencing with Sakti were born of Arundhati and Vasishta in the same place. King Kammashapada was cursed by Sakti here. It was here that Vasishta and Viswamitra quarrelled. Adrisyanti delivered Parasara here. Vasishta's ill fame was removed here. The Rishis of this Forest performed a sacrifice for 12 continued years here during the reign of Pururavas, the Emperor. The Nimisa also represents the very spot at which successive Brahmas are officially invested with authority to create the worlds; and all of them perform without fail, here, a sacrifice extending to a thousand years, *before* they enter their duty of creation.

सिसृक्षमाणा विश्वं हि यत्र विश्वसृजः पुरा ।
सत्रं हि ईजिरे पुण्यं सहस्रं परिवत्सरान् ।
तपोग्रहपतिर्यत्र ब्रह्मा ब्रह्माभवत्स्वयम् ॥

This part of the quotation postulating the existence of Nimisa Forest before the creation of the world by Brahma, must be sufficiently puzzling to the Pandit and the critic, the former cannot possibly explain the passage so as to conform to his usual method of interpretation and the latter cannot, without some difficulty establish the same to be

an interpolation, especially as the supposed interpolators, namely the Pandits, are themselves in difficulty here. The Pandit has no go but to confess his ignorance of this special subject. The promulgators of the interpolation theory will be compelled to feel that they should soon change their weapon, if they are still anxious to criticise without a knowledge of the subject. At any rate, it must be here acknowledged that the passage in question is no known persons' mischievous interpolation. The fact is, that it is after all, only one of the numerous simple mistakes, inevitable in all matters, where pretention of knowledge is prominently urged forward. It is indeed a pity that the sacred sphere of our religion has somehow become the market place for the silly transactions of all possible varieties. The Purana, the history of the magnificent display of the Glories of Sabda-Bramhan, has been reduced to the level of the fabulous Stories of human beings and animals said to have existed in India in A. D. or B. C. With this interpretation, naturally, the Puranas in course of time, became fit subjects for unthinking Pandits to lecture upon, and old illiterate widows to listen to. More than this, the foreign critics innocently took them up as they found them, and began to draw their logical inferences in all possible directions, without knowing the real state of the local ignorance of the subject. Subsequently came in Theosophy which also understood the Puranas exactly in accordance with the indigenous misinterpretations and attempted to extract scientific theories from amidst them, by diluting, boiling or adding other chemicals to the putrified dross obtained. With its varied socalled scientific, esoteric and ecclectic processes, it has almost mutilated our religion; the necessity, the effect or the utility of which process, Theosophy itself is unable to understand or explain. With

these recent and curious historical incidents in our religious life, where are we now ?. Can misfortune harass further ?

Let us try our chance, with the help of the technical meanings of terms already obtained, to arrive at some useful and correct interpretation. The Nimisa Forest is clearly specified as the spot at which, the wheel of Dharma or the wheel of mind gets destroyed.

भ्रमतोधर्मचक्रस्य यत्र नेमिरशीर्यत ।
एतन्मनोमयं चक्रं मया सृष्टं विसृज्यते ।
यत्राक्ष शीर्यते नेमि: सदेशस्तपस: शुभ: ॥

The passage doubtless refers to a purer and higher atmosphere than that of the ordinary phenomenal functions of the human mind. How successive Bramhas perform religious sacrifices at this spot before they create the Lokas, could be understood only by remembering the definition of Lokas noticed in the previous chapters.

लोकार्थं सम्मतो लोक: निरालोको बहि: स्मृत: ॥

That which is admitted by the great, as worth seeing or finding out, is Loka; all outside is darkness, ignorance.

We can here clearly percieve that neither the Nimisa Forest nor the Lokas mentioned in our religious texts, represent any geographical localities on this earthy sphere, and that consequently any historical descriptions given, will only similarly represent some ideas relevant to this apparent geography.

The residents of the Nimisa Forest are said to have performed a sacrifice there extending to a period of twelve years, when Soota appeared before them to narrate all the Puranas. These events are mentioned as having taken place during the reign of the Emperor Purooravas. With the definition of Nimisa Forest above noticed, this historical description demands some careful enquiry to supply any

reasonable meaning. Purooravas ordinarily interpreted as a king of the Soma-vamsa could not help us in any useful manner.

नैमिषे ईजिरे यत्र नैमिशेयास्ततः स्मृताः ।
तत्सत्रमभवत्तेषांसमाः द्वादश धीमतां ।
पुरूरवसि विक्रान्ते प्रशासति वसुन्धरां ॥

The description of Nimisa Forest on the whole necessitates the logical presumption of the following facts.

1. The Forest was in existence before the creation of the world by Bramha.

2. The Rishis, for whose benefit Bramha originally pointed out the spot, by rolling on the wheel of mind, must have also existed before creation.

3. The sacrifice mentioned and the reign of Puroora-as as well as the narration of the Puranas by Soota must be similarly attributed to a period *anterior* to creation.

It is hopeless to expect any reasonable explanation here, without clearly confessing that the residents of Nimisa known as Sounakas as well as king Purooravas, represent something different from the current ideas about them. The readers will particularly mark here, that there is not the slightest scope for the Pandit or critic, constituted as they are at present, to evade the difficulty or conceal the ignorance.

An examination of the derivations of words as usual, will furnish the necessary clues. Nimisa has been found to refer to the destruction of mind as well as to that of the Danavas, signifying the annihilation of material desires and of the objective tendencies of mind. Sunakom means a slaughter-house and the above idea is repeated in the term Sounakas, representing the pure state of mind, extricated of all its impurities and fit to hear the Puranas treating of

the Glories of Sabda-Bramhan, as taught by Soota or purified Intellect. We have yet to see the idea conveyed by the reign of Purooravas. Niruktom plainly explains this word-

मध्यमः स्तनयित्नुलक्षणं शब्दं करोतिपुरूरवाः विज्ञायते हि वाताः प्राणाएव पुरूरवा इति ॥

Prana or life breath is meant by Purooravа.

पुरूरवसि विक्रान्ते प्रशासति वसुन्धरां ॥

When the body and mind are properly trained by the regulation of breath, in accordance with the teachings of Yoga, the qualification of a Sounaka is attained; and with the help of Soota, the Puranic instructions concerning the display of the glories of Sabda-Bramhan may be properly grasped. It may not be out of place in this connection to notice again a similar puzzling passage quoted in chapter I referring to the date of creation.

चैत्रे मासि जगत् ब्रह्मा ससर्ज प्रथमेहनि ।
शुक्लपक्षे समग्रं वै तदा सूर्योदये सति ।
वत्सरादौ वसन्तादौ **बलिराज्ये** तथैव च ॥

"Bramha created the world at 6. A. M. on the first day of Chitra month of the first year, during the reign of Maha-Beli."

Numerous descriptions of this sort are very common throughout the religious texts, and all of them will remain insoluble riddles as long as the obstinacy to close our eyes to the definition of terms is retained.

The Jagat or the world here said to be created by Bramha could be clearly understood from the definition of Linga already examined.

लिङ्गारं लयमित्युक्तं गकारं **सृष्टि**रुच्यते ।
लयनादुदयं प्रोक्तं लिङ्गशब्दमुदीरितम् ॥

That which is created, after the destruction of the existing notions of materiality, is the only religious world. the Great Bramha would condescend to manufacture.

ते **अलोका** महाप्राज्ञा नाशमायन्ति ये च वै।
सर्वदैव स्थिता ये च ये **लोकाश्च** सनातना: ॥

The details of time specified also refer to the very first commencement of all the items enumerated, excluding all old ones. The reign of the Emperor Beli, as on a previous occasion is surely another puzzle that has to be solved. In Puranic descriptions, Beli is mentioned as the grandson of the famous Prehlada, son of Hiranya-kasipu, and belonging to the Asura family. The Asuras have been explained in the preceding pages as referring, to those eagerly seeking after worldly happiness and the Devas to those reverting from this path to that of knowledge or light.

ततोस्य जघनात्पूर्वमसुरा जज्ञिरे सुता: ।
असु: प्राण: स्मृतो विप्रा स्तज्जन्मान स्ततोऽसुरा: ।
धातुर्ई्दिवीति य: प्रोक्त: क्रीडायां स विभाव्यते ।
तस्यां तन्वान्तु दिव्यायां जज्ञिरे तेन **देवता:** ॥

The Asura family originated with two brothers described as the progeny of Kasyapa and Diti, named Hiranya-kasipu and Hiranya-aksha.

पुत्रद्वयं दिति: सूते कश्यपान्मुनिपुङ्गवात् ।
हिरण्यकशिपुन्त्वेकं हिरण्याक्षमनन्तरम् ॥

Hiranyom means gold or riches and kasipu, a pillow or bed. Hiranya-kasipu therefore naturally applies to a person who having acquired wealth is unwilling to spend, but clings to it with great attachment. The younger brother Hiranya-aksha is a poorer fool with his aksha or eyes ever in quest of money. The funny descriptions of these two brothers nearly exhaust the real differences generally

observable, between man and man, at all times in this material world. Here, the younger brother as he is, does not deserve very respectable notice, but the elder must be dealt with more seriously. That he is the main stay in all human affairs, social, commerical, political and to some extent even religious, could on no account be denied. He reigns supreme everywhere and at all times, but in the ordinary course of affairs, he is naturally and mostly inclined in the wrong directions. The reason for this may be easily traced to his parentage. He is the son of Diti by Kasyapa. The word Diti refers to separation rather than to union; Diti to cut or separate. Kasyapa's another wife named Aditi, the mother of the Devas represents the opposite quality Aditi means unbounded, free. The derivative meaning of Kasyapa itself is interesting. Niruktom explains the word as referring to the elements. काश्यप: भूतांश: ॥

कश्यं मद्यं स्मृतं विप्रैः कश्यपानात्तु काश्यपः
दक्षांशभागः कुपितः कश्यपस्तेन सोऽभवत् ॥

वायुपुराणम् ॥

Kasyom is liquor and he who drank it is Kasyapa-Again पश्यतीतिकश्यपः । That which becomes visible. All these definitions point to the descending scale of creation from Subtle to material.

Prahlada, the son of Hiranya-kasipu is famous for his devotion to Vishnu. The name signifies great delight and contentment. When this state of mind is attained, Hiranyakasipu's life is in danger. The Asura is soon destroyed by Nara-Sinha or the Man-lion, by the boldest stroke of Heroism. Virochana, the son of Prahlada denotes more enlightenment of the Intellect. Beli, his son again

represents still further strength of devotion, renunciation and resignation.

The gradual progress of religious attainment is generally described in this fashion in the Puranas and Itihasas, and this method of treatment is not unusual even in ordinary Sanskrit literature. None need be surprised at this observation. It is no new invention, nor is there any occultism in it. A study of the literature will furnish the conviction.

Thus, the pedigree here given of the Asura family from Hiranya-kasipu to Beli, clearly defines the stages of religious development in the worldly man, from his grossest ideas and strongest desires to the most pious devotion and full-hearted resignation to the Supreme Being. In fact, the Asura completely loses his characteristic nature, when he rises to the status of Beli by the annihilation of all mundane affairs. And when the mighty emperor, Maha-Beli Chakravarti, greater than even Indra, reigns supreme, the Great Bramha steps in to create bright, holy, religious and divine worlds for him and a completely fresh era of life to commence with.

चैत्रेमासि जगत् ब्रह्मा ससर्ज प्रथमेहनि ।
शुक्लपक्षे समग्रं वै तदा सूर्योदये सति ।
वत्सरादौ वसन्तादौ बलिराज्ये तथैव च ॥

2. *The Enemies of God.* From the detailed enquiry conducted in the previous chapter, we have clearly understood that Sri-Krishna represents the Lord of Yoga, and in the subsequent chapter, a similar enquiry will show what Sri-Rama signifies. In the mean-time, it is necessary to obtain some definite ideas of the chief adversaries of these two Avatars, before proceeding with the stories in the Maha-Bharata or Ramayana,

especially as they are also described to be the same personages in both the stories, only in changed form, like the Avatars themselves. Two divine attendants of Vishnu in Vykuntha, named Jaya and Vijaya are said to have been cursed by the great Rishis, Sanaka and his three brothers, to be born as Asuras three times and to die fighting with God as enemies. The Rishis pronounced this curse on them, having been enraged at the obstruction caused for their free entrance to the inner chamber of the Lord. Jaya and Vijaya had therefore successively to take the forms of Asuras called Hiranya-kasipu and Hiranya-aksha; Ravana and Kumbha-Karna; and Sisupala and Denta-vaktra. The incident that led to their repeated births to fight battles with the Avatars is described in various texts and is probably accepted as a proper historical reason by the Pandits and the Hindus in general. The theory of evolution, the law of karma and such other combinations of theories might proceed from Theosophical quarters for the required explanations. It must however be clearly remembered that the incident here noticed is the real basis for the Puranic stories in the Maha Bharata as well as the Ramayana; the opposed characters on eithe r side being virtually the same in both. Thus there is no doubt, that so long as we wish to maintain our claim for sanity, such reappearance of exact characters could on no acount be established or presumed, in what is generally known as human history. It is somehow really very strange, that in matters of this kind, neither the old fashioned East nor the enlightened West could have the patience to wait and understand the texts, before criticisms are passed, explanations are offered or urgent inferences drawn.

An examination of the internal evidence available may be conducted here as usual.

Quotation No. I.

मथुरापुरद्वारि यमुनातीरे कृष्णस्तु **दन्तवक्त्रं** जघान । सुदर्शनेन **शिशुपालस्य** शिरः चिच्छेद । असौ जन्मत्रयावसाने हरेः सारूप्यमगमत् । इत्थं **जयविजयौ** सनकादिशापव्याजेन केवलं भगवतो लीलार्थं संसृताववतीर्य जन्मत्रयेपि तेनैव निहतौ मुक्तिमवाप्तौ ॥

पद्मपुराणम्

Q. No. II.

तस्मिन्नतीत्य मुनयः षड्जमानाः
कक्षाः समानवयसावथ **सप्तमायाम्** ।
देवावचक्षत गृहीतगदौ परार्ध्य
केयूरकुण्डलकिरीटविटङ्कवेषौ ॥
मत्तद्विरेफवनमालिकया निवीतौ
विन्यस्तया सितचतुष्टय बाहुमध्ये ।
वक्त्रं भ्रुवौ कुटिलया स्फुटनिर्गमाभ्याम्
रक्तेक्षणेन च मनाग्रभसं दधानौ ॥
द्वार्येतयो र्निविविशु र्मिषतोरपृष्ट्वा
पूर्वा यथा पुरटवज्रकपाटिकायाः ।
सर्वत्रतेऽविषमया मुनयः स्वदृष्ट्या
विश्वं चरन्त्यविहता विगताभिशङ्काः ॥
तान्वीक्ष्य वातरशनांश्चतुरः कुमारान्
वृद्धान्दशार्धवयसो विदितात्मतत्त्वान् ।
वेत्रेण चास्खलयतामतदर्हणांस्तौ
तेजो विहस्य भगवत्प्रतिकूलशीलौ ॥
ताभ्यां मिषत्स्वनिमिषेषु निषिध्यमानाः
स्वर्हत्तमाद्यपि हरेः प्रतिहारपाभ्याम् ।
ऊचुः सुहृत्तमदिदृक्षितभङ्ग ईषत्
कामानुजेन सहसा तदुपप्लुताक्षाः ॥

मुनयऊचुः ॥

कोवामिहैत्य भगवत्परिचर्ययोच्चैः
तद्धर्मिणां निवसतां विषमः स्वभावः ।

तस्मिन् प्रशान्तपुरुषे गतविग्रहे वाम्
कोवात्मवत्कुहकयोः परिशङ्कनीयः ॥
नह्यन्तरं भगवतीह समस्तकुक्षा
वात्मानमात्मनि नभो नभसीव धीराः ।
पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं
व्युत्पादितं ह्युदरभेदि भयं यतोऽस्य ॥
तद्वामसुष्य परमस्य विकुण्ठभर्तुः
कर्तुं प्रकृष्टमिह धीमहि मन्दधीभ्याम् ।
लोकानितो व्रजतमन्तरभावदृष्ट्या
पार्षीयसन्नय इमे रिपवोऽस्य यत्र ॥
तेषामितीरितमुभाववधार्य घोरम्
तं ब्रह्मदण्ड मनिवारण मस्त्रपूगैः ।
मद्यो हरेरनुचरावुरुबिभ्यतस्त
त्पादग्रहावपततामतिकातरेण ॥
भूयादघोनिभगवद्धिरकारिदण्डो
योनौ हरेत सुरहेलनमप्यशेषम् ।
मावोऽनुतापकलया भगवत्स्मृतिघ्नो
मोहो भवेदिह तु नौ व्रजतोरधोऽधः ॥

श्रीभगवानुवाच ॥

एतौ सुरेतरगतिं प्रतिपद्य सद्यः
संरम्भसंभृत समाध्यनुबद्धयोगौ ।
भूयः सकाशमुपयास्यत आशु यो वः
शापो मयैव निमितस्तदवैत विप्राः ॥

श्रीमद्भागवतम् ॥

From quotation 1, we understand that Jaya and Vijaya having appeared for the third time as Sisupala and Dantavaktra, Sri-krishna killed them and blessed them with Salvation. Quotation 2 gives the description of the visit of

Sanaka with his three brothers to Vykuntha. The Rishis passed through six quadrangles and reached the *Seventh* adjoining the inner chamber of the Lord, where they found two guards possessing four hands, waiting with mace in hand jewelled crown on the head, garland of wild flowers round the neck and looking furiously at the visitors. When the old Rishis who looked like children of five years of age came near, the two guards prevented them with their cane rods from advancing further. The Rishis remarked "you are foolish in retaining ideas of differentiations in your minds having been so long here in this sacred place," and cursed them to be born where desire, anger and greed, the three great enemies dwell. Immediately both of them prostrated before the Rishis through fear and begged of them to add a blessing to the effect that however low they are born they may not lose their meditation of the Lord. The Lord also then appeared and said that they may immediately lose their divine nature and after attaining proper Samadhi through anger may return thither ere long.

It is this plain and ordinary incident that is said to have taken place in Vykuntha Loka, that lies at the very root of the compositions of the two great Epics. The veracity of the incident or its close relation to the stories in the texts have not fortunately been questioned hitherto. No earnest enquiries either have however been made by modern Pandits or critics to understand the real purport of this preliminary anecdote. In this state of imperfect knowledge or no knowledge of the subject, it is not easy to judge how much gratitude is due from us for the quantity of comments and criticisms so long hurled upon the Maha-bharata and the Ramayana from various quarters. We have only to repeat our tangible difficulties, both to our local pundits and the foreign critics, who have voluntarily connected themselves

with the elucidations of these texts, in the matter of understanding their interpretations without losing our hereditary rights to the most valuable portions of the subject. However willingly and respectfully they may be listened to, we are forced to complain that they do not appeal themselves to the ordinary intellects and that they seldom appear fair or just to the religiously inclined. The complaint is certainly aggravated when the explanations are offered by the Theosophists in more complex and confused methods. The combination of Esoterism with Exoterism in one and the same narrative both by the Pandit and the Theosophist is certainly illogical and deserves only to be completely rejected. That the main portion of their explanations is oxactly exoteric needs no further trial or proof. The foreign critics' condemnation of all the important portions of the texts as exaggerations and poetical fancies, without understanding the main outline of the stories or the gist of the same, is to say the least, unauthorised and uncalled for.

केचित्सामान्यमद्वैतं वदन्ति भ्रान्तचेतसः ।
विशेषं द्वैतमाश्रित्य नैं तेषामस्ति वेदनम् ।
द्वैतमेव हि सर्वत्र प्रवदन्ति हि केचन ।
न ते मनुष्याः कीटाश्च पतङ्गाश्च घटा हि ते ॥

A more careful and sympathetic scrutiny of the very passages quoted in this connection is sure to furnish us with more profitable and reasonable informations, without having to reject any portions or to change the simple method of interpretation in the middle of the same. The original so-called historical incident is adimitted on all hands to have taken place in Vykuntha and not in any of the continents or islands on the surface of this globe. There are thus no easy means of ascertaining the correctness of the descriptions, by direct communication with any of its residents. The authors of the

texts on whom alone, we have therefore to rely, have not hitherto been conclusively proved to be such fools or humbugs as to write volumes without facts or sense; nor have the mordern interpreters, established by any convincing means, their special qualifications to comment upon these religious texts. A good portion of their contents is generally pronounced to be exaggerations; but what is the simple and correct atom of truth the the critic has now discovered, of which the given descriptions are exaggerations, is neither clearly expressed nor plainly understood. What and where is then the logic for this off-hand criticism?

In quotation 2, it is clearly stated in the very commencement, that the Rishis passed unmolested through six quadrangles, but when they reached the seventh, they found two guards attired in Vishnu's own form. Now, what does the seventh quadrangle represent and why two guards like Vishnu stationed there? Are these not natural questions that suggest themselves to any reasonable reader, and yet have any of the interpreters ever cared to notice them, before they ventured to urge forward their incoherant illogical and unprofitable explanations? Of course they practically claim the privilege of irresponsibility in such matters, and they might certainly be assured that no idea of disturbing their established right is entertained in this essay. This fact has been prominently declared in the title page itself.

जानन्ति ते किमपि तान् प्रति नैष यत्नः ॥

In chapter III we have examined in detail the import of sapta-bhumikas or seven stages of religious advancement. They were found, to represent the seven pure Prakritis or Tatwas namely the five subtle elements, Budhi and

Ahamkara, as well as to specify the seven stages of yogic development beyond which lies real salvation.

अधिष्ठानं भगवतो यस्य सर्वमिदं जगत् ।
एवं भूतगणास्सप्त सन्निविष्टाः परस्परम् ।
सप्तप्रकृतयस्त्वेताः धारयन्ति परस्परम् ॥
वदन्ति बहुभेदेन वादिनो **योगभूमिकाः** ।
अवबोधं विदुर्ज्ञानं तदिदं **सप्तभूमिकम्** ।
मुक्तिस्तु ज्ञेयमित्युक्ता भूमिकासप्तकात्परम् ॥

Even the Silpa-sastra sticks on to this number in its architectural representation of the seven storeyed tower attached to the Vishnu's Temple.

सप्तभौमं हरेर्गृहम् ॥

In the enumeration of the seven pure Prakritis, the Ahamkara or Egoism comes last. It is viewed as two ; the one originating the Elements, and the other the Senses.

भूतादिमिन्द्रियादिञ्च द्विधाहङ्कार मीश्वरः ।
बिभर्त्ति ॥

Again there is a more philosophical and yogic classification. The first is the Aha mkara which recognises the existence of Bramhan in everything The second is the Ahamkara which identifies the self with the Bramhan, but keeps itself separate from all other objects. The two Ahamkaras are good in their own way as they terminate in salvation at their own destruction. There is a third variety of Ahamkara which identifies the self with the physcial body which deserves to be rejected as bad in every way.

The yogi in his gradual progress has at last to pass through the first two kinds of Ahamkara before he attains to perfection. They therefore form the highest stages of development next only to salvation itself, and cannot be

omitted in the instructions furnished by a real Guru. The ultimate and final stage cannot all at once be taught to an unqualified or half qualified disciple without dangerous consequences.

अहं सर्वमिदं विश्वं परमात्माहमच्युतः ।
नान्यदस्तीति संविद्या **परमा** सा ह्यहंकृतिः
सर्वस्माद्व्यतिरिक्तोहं वालाग्रादप्यहं तनुः ।
इति या संविदो ब्रह्मन् द्वितीयाहंकृतिः **शुभ**
मोक्षायैषा न बन्धाय जीवन्मुक्तस्य विद्यते ।
पाणिपादादि मात्रोयमहमित्येष निश्चयः ।
अहङ्कारस्तृतीयोसौ लौकिकः **तुच्छ** एव सः ।
प्रथमौ द्वावहङ्कारौ अङ्गीकृत्य त्वलौकिकौ ।
तृतीयाहंकृतिस्त्याज्या लौकिकी दुःखदायिनी
आदौ शमदमप्रायैर्गुणैःशिष्यं विशोधयेत् ।
पश्चात्सर्वमिदं ब्रह्म शुद्धस्त्वमिति बोधयेत्
अज्ञस्यार्द्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् ।
महानरकजालेषु स तेन विनियोजितः ।
प्रबुद्धबुद्धेः प्रक्षीणभोगेच्छस्य निराशिनः ।
नास्त्यविद्यामलमिति प्राज्ञस्तूपदिशेत् गुरुः ॥

महोपनिषत् ॥

It demands no great effort to understand from the passages here quoted, that Jaya and Vijaya represent the two high class Ahamkaras or Egoisms attained by long and regular yogic processes which carry man to the very threshold of the inner chamber of the Lord. Owing to the want of sufficient steadiness in religious devotion and yogic practice, the idea of *duality* asserts itself very often causing occasional downfalls alluded to in the curse pronounced by the Rishis.

लोकानिनो व्रजतमन्तरभावदृ
पापीयसत्रय इमे रिपवोऽस्य यत्र ॥

The regaining of the original status has to be accomplished by furious anger against obstructions and hard fight until the life itself is lost.

संरम्भसम्भृत समाधयनुबद्धयोगौ ।
भूयस्सकाशमुपायास्यत आशु यो वः ॥

The Upanishads have their usual harangue on the matter.

हस्तं हस्तेन संमीड्य दन्तैर्दन्तान् विचूर्ण्य च ।
अङ्गान्यङ्गैस्समाक्रम्य जयेदादौ स्वकं मनः ॥

In chapter III we have already noticed that the Sanaka brothers represent Sankhya or gnana, higher than the highest stage of yoga specified by the two Ahamkaras above detailed, but which require to be destroyed by the Lord Himself to be raised to the status of true knowledge or gnana.

सनः सनत्सुजातश्च सनकः सप्तनन्दनः ।
सनत्कुमारः कपिलः सप्तमश्च सनातनः ।
सप्तैते मानसाः प्रोक्ता ऋषयो ब्रह्मणस्सुताः ।
स्वयमागतविज्ञाना निवृत्तिं धर्ममास्थिताः
एते योगविदो मुख्याः सांख्यशास्त्रविशारदाः ।
आचार्या धर्मशास्त्रेषु मोक्षधर्मप्रवर्तकाः ॥

Without much trouble, we have here obtained very clearly the rudiments of the outline of the stories narrated in the Maha-Bharata and the Ramayana. We can now plainly understand that the chief adversaries described as Asuras and Rakshasas misruling the worlds and destroying man-kind refer to the two high class Ahamkaras in man represented as philosophic or Yogic in nature. Even these

Ahamkaras and their natural evil tendencies should finally be destroyed through the mercy and blessings of the Almighty. The modern fallen man has to work for ages in the devotional sphere to attain to the advanced qualifications of the Rakshasas and Asuras mentioned in the Puranas. His existing Ahamkara is not even worth the notice anywhere in the religious texts and hence altogether rejected.

पाणिपादादि मात्रोयमहमित्येष निश्चय: ।
अहङ्कारस्तृतीयोसौ लौकिक: तुछ एव स: ।
तृतियाहंकृतिस्त्याज्या लौकिकी दुःखदायिनी ॥

Human history with its most eloquent and soul-stirring descriptions of the heroism of man, the third kind of Ahamkara, displayed in his victorious conquest of kingdoms and in his unbridled rule over vast and varied Empires, falls but to the lucky lot of the modern enlightened Historian residing in metropolitan cities of civilized countries. Our old and poor houseless Rishis living in wild forests and subsisting on dried leaves and plain water, did not aspire to the valuable distinctions of the present Era, Social, Political or even Literary. With the express object of avoiding petty nuisance on their acount to the worldly-wise and practically great people in the land, they took to secluded life in the wilderness and composed their harmless works, for the use of poor religious folk like themselves. But unfortunatly. as the irony of fate would have it, these innocent texts were siezed by the learned and enlightened scholars and mercilessly tossed about like foot-balls. There is the local learned Pandit taking them in his hands and giving out his studied orations to the utter bewilderment of the forlorn widows producing alternately tears of grief and joy in their eyes. There is the foreign critic who analyses, examines and criticises in his own western methods,

backed by all his most recent and valuable discoveries of science. There is again the Theosophist who is ready to apply all his newly invented instruments for dissection and separation, combination and permutation. The state of affairs here depicted, expresses no exaggeration, no malicious criticism, but only the real and heart-rending grievance of the Hindus in general in the interest of their ancient and sacred religion. We have already noticed in detail in the preceding pages and it is hoped that the readers have not so soon forgotten, how the very Asuras and Rakshasas above referred to, have been so eloquently explained, by Mrs. Besant in behalf of Theosopy, as representing cruel cannibals with black magic, once existed on the surface of this earth, but now submerged and extinct. If, as it is earnestly believed there is still any young soul, amidst the the Hindu population in the current century, anxious to reclaim its original religion in its pristine purity, breathing on its native Indian soil, none of the varieties of interpreters noticed here, could any longer hold on like grim death to his preposterous interpretations or criticisms. The correct definitions of technical terms, from within the texts, abundantly obtained hitherto, throwing sufficient light to render their contents easily understandable, together with the absurdities already exposed, consequent on pure ignorance on the part of all the self-constituted interpreters and critics, have more than convinced us of the absolute and urgent necessity of applying directly to the texts, taking particular care to keep ourselves entirely free from the contamination of these ingorant and misguided patrons of our sacred literature.

3. *The complaint of Bhumi.* We must proceed further with definite ideas regarding the points already

noticed in the last two paras. We have clearly understood from the detailed enquiries therein made, that. (1) Soota represents purified Intellect, (2) Saunakas denote purified mind, and (3) Jaya and Vijaya refer to two philosophic Ahamkaras or Egoisms, whose fall from heaven and return to it by self-destruction, form the main topics in the Maha-bharata as well as the Ramayana.

In this connection, we have particularly to remember the Introductory Prologues of Puranas and Itihasas noticed in Para 14, chapter I. The mother earth is stated to have been pained by the mis-rule of Asura and Rakshasa types of monarchs and burdened with the sins generally committed on her surface. She had consequently to visit the Vishnu Loka in the from of a cow to represent her complaints and to extract the promise of an Avatar for the redress of her grievances. The difficulties of picking up anything sensible or useful out of this description, when literally interpreted as it is now done, have been detailed in Chapter I. Under the present circumstances, it is useless and perhaps shameless to complain against the Pandit or Theosophist for every such item of enquiry. There is however no fear of our consciously omitting any reasonable explanations furnished by them. As a matter of fact they have seldom taken the trouble to notice such points as serious or vital, demanding explanations. All that we had of them hitherto, have been granted gratis and we have therefore no right to press upon them with our querries. We must only thank them and bid them good-bye.

The burden brought on the earthy globe by worldly sins, her travel to Vishnu Loka in the form of a cow and her representation ot grievances in that form, all, undoubtedly sound stranger and more prosaic than the details of a fable, and yet the story is taken for history. Having

taken the necessary trouble in our preliminary enquiries to understand the meaning of technical terms correctly, it may not be very difficult to arrive at some reasonable interpretations of the given description.

इदं **शरीरं** कौन्तेय क्षेत्रमित्यभिधीयते ॥

This well-known definition in the Bhagavat-Gita makes the matter sufficiently plain to start with the enquiry. That which finds itsely destroyed in the end and therefore impermanent is sarira.

शरीरमिति कस्मात्। अमयोह्यत्र श्रूयन्ते ज्ञानाग्नेर्दर्शनाग्निः कोष्ठाग्निरिति । तत्र कोष्ठाग्निर्नामाशितपीतलेह्यचोष्यम्पचति । दर्शनाग्नि रूपाणां दर्शनं करोति । ज्ञानाग्निः शुभाशुभञ्च कर्म विन्दति ॥

गर्भोपनिषत् ॥

Twenty-one Prakritis or Tatwas constitute this kshetra, namely the ten senses, ten elements and the mind. We have already found two distinct varieties of the same classified into; Parthivom-kshethram and Bramha-kshethram, the former having evolutionary and materialising tendencies and the latter possessing the opposite character.

त्रेताद्वापरयोः सन्धौ रामः शस्त्रभृतां वरः ।
असकृत्**पार्थिवं क्षत्रं** जघानामर्षचोदितः ॥
क्षीणे कलियुगे चैव तिष्ठन्तीति कृते युगे ।
समर्पयन्तु तैस्सार्धं मध्ये त्रेतायुगे पुनः ।
बीजार्थं वै भविष्यन्ति **ब्रह्मक्षत्रस्तु** वै नृपः ॥

The same ideas are expressed in regular Puranic style in Adi-parva, Maha-bharata itself. After the kshetriyas were destroyed twenty-one times by Parasu-Rama, the world was destitute of that caste and consequently without proper monarchs to rule over. The kshetriya women who remained, applied to the Bramhins for their progeny and thus originated the Bamha-kshetrom.

रहस्यं खल्विदं राजन् देवानामिति नः श्रुतम् ।
तत्तु ते कथयिष्यामि नमस्कृत्वा स्वयम्भुवे ।
त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां पुरा ।
जामदग्न्यस्तपस्तेपे महेन्द्रे पर्वतोत्तमे ।
तदा निक्षत्रिये लोके भार्गवेण कृते सति ।
ब्राह्मणान् क्षत्रिया राजन् सुतार्थिन्योऽभिचक्रमुः ।
ताभिस्सह समापेतु ब्राह्मणाःसंशितव्रताः ।
ऋतावृतौ नरव्याघ्र न कामान्नानृतौ तथा ।
तेभ्यश्च लेभिरे गर्भं क्षत्रियास्ताः सहस्रशः ।
ततस्सुषुविरे राजन् क्षत्रियान् वीर्यवत्तरान् ।
कुमारांश्च कुमारीश्च पुनः क्षत्राभिवृद्धये ।
एवं तत्ब्राह्मणैः क्षत्रं क्षत्रियासु तपस्विभिः ।
जातं वृद्धं च धर्मेण सुदीर्घेणायुषान्वितम् ॥

वैशम्पायनउवाच ॥

The purport of the story is now simple enough. The work of Parasu-rama ends with the destruction of the twenty-one Parthivom-kshethroms. After this process the Soma-vamsa commences and the Soorya follows in the ascending order. The avatars of krishna and Rama in them respectively are thus the consequent results of the invokations of kshethrom or Sarira, purified as it is at the time after the annihilation of its material tendencies in twenty-one directions. The cow or Go form in which the Bhumi or sarira has to appear before Vishnu has been several times noticed before. Go means a ray of light or knowledge and described as daughters of the sun.

सूर्यसुताश्चगावः ॥

The idea conveyed by the complaints and invokations on the whole, points exactly to what is definitely stated in philosophy as 'mumukshutwom, or the eager desire for salvation, freedom from bondage or relief from the burden

produced by worldly desires and consequent miseries. A clear recognition of the trifling and ephemeral character of all worldly hopes and enjoyments together with an ardent desire to seek and obtain by all possible means, something more permanent and blissful, in the safety and interest of individual life, is the necessary antecedent condition, for securing the promise of an Avatar from Vishnu. Until we prepare ourselves to rise to this state of purity or Go to be qualified to apply for the Avatars, there is no use cherishing any hopes of seeing Rama or Krishna, Ramayana or Maha-bharata.

The modern Bhumi or kshetra lies in the midst of the dense and palpable darkness of Kali and there is no Go or light available at present to discover and feel the amount of burden heaped upon its surface. Man is seldom alive to the miseries he is enjoying in the disguise of pleasure. Every wordly-wise man is only trying to add to his existing burden by a relentless use of his energies and capacities, and all such additions are greatly prized as new and valuable gifts secured. Even in the midst of carrying unbearable loads, painful as the service is known to be, it is not rarely that songs of mirth and satisfaction are heard proceeding from the load carrier.

श्रियो दोलालोला विषयजरसाः प्रान्तविरसा
विपद्गेहं देहं महदपि धनं भूरि निधनम् ।
वृहच्छोको लोकः सततमबला दुःखबहला
स्तथाप्यस्मिन्घोरे पथि वत रता हन्त कुधियः ॥

More tangible miseries and unmistakable misfortunes are easily disposed of by attributing them to fate or nature by the illiterate and literate respectively. The height of

satisfaction attainable by science in this direction, virtually terminates in Agnosticism.

निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।
अज्ञानं पुरतस्तेषांभाति कक्षासु कासु चित् ।
न जानामि किमप्येतदित्यन्ते शरणं तव ॥

The trivial and transient character of the existence of worldly phenomena, should be first scrutinized and clearely understood, and the wild desires consequent on their mistaken notions abandoned, to be qualified to apply for any of the Avatars. The processes required for the purpose, pertain to the working of Parasu-Rama and the use of his formidable axe. As few could afford to assert honestly of their having already implored the help of the Great Parasu-Rama in this matter, it is unnecessary to observe that fewer still could maintain any hope or claim for the sacred Mahabharata and the Ramayana. The stories of Sri-Krishna and Sri-Rama now preached in the streets cause but mere waste of time and energy. None is prepared for them, none wants them. There is therefore not the slightest doubt, that if these two Avatars present themselves now, they are sure to be slighted and disgraced. The Bhumi is neither ready nor willing to cry or shed tears on account of her burden. When the pain caused by the heaped-up load is actually felt and the grievous complaint is represented before Bramha in the form of a cow and further entreaties are made with Bramha's help before the great Vishnu, the above Avatars could be hoped for, and not till then.

भूमिर्दृप्तनृपव्याज दैत्यानीक शतायुतैः ।
आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ।
गौर्भूत्वाश्रुमुखी खिन्ना क्रन्दन्ती करुणं विभोः ।
उपस्थितान्तिके तस्मै व्यसनं स्वमवोचत ॥
श्रीमद्भागवतम् ॥

The substance of this story of the earth crying for relief is so important that it is worth any amount of repetition. There are certain points to be seriously noticed here.

1. That the worldly riches, pleasures and enjoyments should be clearly understood and felt as ephemeral.

2. That the greed for them produced by Kama, Krodha and Lobha, the three formidable foes of man working through his own senses, should be distinctly recognised as tending to man's ruin in the long run.

3. That an avatar of the Almightly should be acknowledged as absolutely necessary for the destruction of these enemies, and that no other known means are capable of accomplishing this object.

The first point noticed here refers to Vyragia, the second to Viveka and the third to Mumukshutwa. The first and the last can scarcely be secured without the help of the second which has to furnish the necessary knowledge of the world, science and religion.

The attainment of Vyragia or loss of desire for unworthy objects, dopends on reading, observation and meditation. When this is virtually gained by any possible means, not much remains to be done. The Upanishad, Puranas and Itihasas are not therefore sparing in their vivid and touching exhortations on the subject and which always serve as useful religious reading.

Quotation. No. I.

भेददृष्टिरविद्येयं सर्वथा तां विसर्जयेत् ।
कुतो जातोयमिति ते द्विज मास्तु विचारणा ।
इमां कथमहं हन्मीत्येषा तेस्तु विचारणा ।
अन्तङ्गतायां क्षीणायामस्यां ज्ञास्यसि तत्पदम् ।

संसारराज्ञिदुस्वप्ने शून्ये देहमये भ्रमे ।
सर्वमेवापवित्रं तत् दृष्टं संसृतिविभ्रमम् ।
अज्ञानोपहतो बाल्ये यौवने वनिताहतः ।
शेषे कळत्रचिन्तार्त्तः किं करोति नराधमः ।
सतोऽसत्ता स्थिता मूर्ध्नि रम्याणां मूध्नर्यरम्यता ।
सुखानां मूर्ध्नि दुःखानि किमेकं संश्रयाम्यहम् ।
संसार एव दुःखानां सीमान्त इति कथ्यते ।
तन्मध्ये पतिते देहे सुखमासाद्यते कथम् ।
रज्जुबद्धा विमुच्यन्ते तृष्णाबद्धा न केनचित् ।
विषं विषयवैषम्यं न विषं विषमुच्यते ।
जन्मान्तरघ्ना विषया एकजन्महरं विषम् ।
परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।
विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ।
मनसो निगृहीतस्य लीलाभोगोल्पकोऽपि यः ।
तमेवालब्धविस्तारं क्लिष्टत्वात् बहुमन्यते ।
बद्धमुक्तो महीपालो ग्राममात्रेण तुष्यति ।
परैरवद्धो नाक्रान्तो न राष्ट्रं बहुमन्यते ।
तमेव भुक्तविरसं व्यापारैर्घं पुनः पुनः ।
दिवसे दिवसे कुर्वन् प्राज्ञः कस्मान्न लज्जते ॥

महोपनिषत् ॥

Q. No. II.

चित्तमूलं हि संसारस्तत्प्रयत्नेन शोधयेत् ।
हन्त चित्तमहत्तायां कैषा विश्वासता तव ।
क्व धनानि महीपानां ब्राह्मणाः क्व जगन्ति वा ।
प्राक्तनानि प्रयातानि गतास्स्वर्गपरम्पराः ।
कोटयो ब्रह्मणां याता भूपा नष्टा परावगत् ।
यथा मुनिपुणस्सम्यक् परदोषेक्षणे रतः ।
तथा चेन्निपुणस्स्वेषु को न मुच्येत बन्धनात् ॥

वराहोपनिषत् ॥

Q. No. III.

कपिल उवाच ।

तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम् ।
कालयमानोऽपि बलिनो वायोरिव घनावलिः ।
यं यमर्थमुपादत्ते दुःखेन सुखहेतवे ।
तं तं धुनोति भगवान् पुमान् शोचति यत्कृते ।
यदध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः ।
ध्रुवाणि मन्यते मोहात् गृहक्षेत्रवसूनिच ।
जन्तुर्वै भव एतस्मिन्यां यां योनिमनुव्रजेत् ।
तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ।
नरकस्थोऽपि देहं वै न पुमांस्त्यक्तुमिच्छति ।
नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः ।
आत्मजायामुतागार पशुद्रविणबन्धुषु ।
निरूढमूलहृदय आत्मानं बहुमन्यते ।
सन्दह्यमानसर्वाङ्ग एषामुद्वहनाधिना ।
करोत्यविरतं मूढो दुरितानि दुराशयः ।
आक्षिप्तात्मेन्द्रियः स्त्रीणामसतीनां च मायया ।
रहोरचितयालापैः शिशूनां कलभाषिणां ।
गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः ।
कुर्वन् दुःखप्रतीकारं सुखवन्मन्यते गृही ।
अर्थैरापादितैर्गुर्व्या हिंसयेतस्ततश्च तान् ।
पुष्णाति येषां पोषेण शेषभुग्यात्यधः स्वयम् ।
वार्तायां लुप्यमानायामारब्धायां पुनः पुनः ।
लोभाभिभूतो निस्सत्वः परार्थे कुरुते स्पृहाम् ।
कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः ।
श्रियाविहीनः कृपणो ध्यायन् श्वसिति मूढधीः ।
एवं स्वभरणाकल्पं तत्कळत्रादयस्तदा ।
नाद्रियन्ते यथा पूर्वं क्षीणाशा इव गोजरम् ।
तत्राप्यजातनिर्वेदो म्रियमाणः स्वयं भृतैः ।
जरयोपात्तवैरूप्यो मरणाभिमुखो गृहे ।

आस्तेऽवमल्योपन्यस्तं गृहपाल इवाहरन् ।
आमयाव्यप्रदीप्ताग्नि रल्पाहारोल्पचेष्टितः ।
वायुनोत्क्रमतोत्तार कफसंरुद्धनाडिकः ।
कासश्वासकृतायासः कण्ठे घुरघुरायते ।
शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः ।
वाच्यमानोपि न ब्रूते कालपाशवशङ्गतः ।
एवं कुटुम्बभरणे व्यापृतात्माऽजितेन्द्रियः ।
म्रियते रुदतां स्वानामुरुवेदनयास्तधीः ॥
यास्तामिस्रान्धतामिस्रा रौरवाद्याश्च यातनाः ।
भुंक्ते नरो वा नारी वा मिथःसङ्गेन निर्मिताः ।
अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते ।
या यातना वै नारक्यस्ताइहाप्युपलक्षिताः ।
एवं कुटुम्बं बिभ्राण उदरम्भर एव वा ।
विसृज्य होभयं प्रेत्य भुंक्ते तत्फलमीदृशम् ।
एकः प्रपद्यतेध्वान्तं हित्वेदं स्वकलेवरम् ।
कुशलेतरपाथेयो भूतद्रोहेण यन्मृतम् ।
दैवेनासादितं तस्य शमलं निरये पुमान् ।
भुंक्ते कुटुम्बं पोषस्य हतवित्त इवातुरः ।
केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः ।
याति जीवोन्धतामिस्रं चरमं तमसः पदम् ।
अधस्तान्नरलोकस्य यावतीर्यातनादयः ।
क्रमशः समनुक्रम्य पुनरत्रात्रजेच्छुचिः ॥

श्रीमद्भागवतम् ॥

Q. No. IV.

नारद उवाच ।

अशोकं शोकनाशार्थं शास्त्रं शान्तिकरं शिवम् ।
निशम्य लभते बुद्धिं तां लब्ध्वा सुखमेधते ।
शोकस्थानसहस्राणि भयस्थानशतानिच ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ।
तस्मादनिष्टनाशार्थमितिहासं निबोध मे ।
निष्टनेनेद्दशे बुद्धिर्लभते शोकनाशनम् ।

अनिष्टसम्प्रयोगाच्च विप्रयोगात्प्रियस्य च ।
मनुष्या मानसैर्दुःखैर्युज्यन्ते स्वल्पबुद्धयः ।
मृतं वा यदि वा नष्टं योतीतमनुशोचति ।
दुःखेन लभते दुःखं द्वावनर्थौ प्रपद्यते ।
नाश्रुकुर्वन्ति ये बुध्या दृष्ट्वा लोकेपुसन्ततिम् ।
सम्यक् प्रपश्यतः सर्वं नाश्रुकर्मोपपद्यते ।
दुःखोपघाते शारीरे मानसे चाप्युपस्थिते ।
यस्मिन्नशक्यते कर्तुं यत्तस्तन्नानुचिन्तयेत् ।
भैषज्यमेतद्दुःखस्य यदेतन्नानुचिन्तयेत् ।
चिन्त्यमानं हि न व्येति भूयश्चापि प्रवर्द्धते
प्रज्ञया मानसं दुःखं हन्याच्छारीरमौषधैः
एतद्विज्ञानसामर्थ्यं न बालैस्समतामियात् ।
अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।
आरोग्यं प्रियसंवासो गृध्येत्तत्र न पण्डितः ।
सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः ।
संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम् ।
अन्तो नास्ति पिपासायास्तुष्टिस्तु परमं सुखम् ।
तस्मात्सन्तोषमेवेह धनं पश्यन्ति पण्डिताः ।
आदित्यो ह्यस्तमभ्येति पुनः पुनरुदेति च ।
अदृष्टपूर्वानादाय भावानपरिशङ्कितान् ।
इष्टानिष्टान्मनुष्याणामस्तं गच्छन्ति रात्रयः ।
यो यदिच्छेद्यथाकाममसयत्नाच्च तदाप्नुयात् ।
यदिस्यान्नपरार्धीनं पुरुषस्य क्रियाफलम् ।
संयताश्च हि दक्षाश्च मतिमन्तश्च मानवाः ।
दृश्यन्ते निष्फलाः सन्तो निर्गुणाः पुरुषाधमाः ।
अशुभैरपि संयुक्ता दृश्यन्ते सर्वकामिनः ।
अचेष्टमानमासीनं श्रीः कञ्चिदुपतिष्ठते ।
कश्चित्कर्मानुसृत्यान्यो नाप्राप्यमधिगच्छति ।
देवानिष्ट्वा तपस्तप्त्वा कृपणैः पुत्रगृद्धिभिः
दशमासान् परिवृता जायन्ते कुलपांसनाः

व्याधिभिर्भक्ष्यमाणानां त्यज्यतां विपुलं धनम् ।
वेदनां नापकर्षन्ति यतमानाश्चिकित्सकाः ।
ते चापि निपुणा वैद्याः कुशलाः सम्भृतौषधाः ।
व्याधिभिः परिकृष्यन्ते मृगा व्याधैरिवार्दिताः ।
ते पिबन्तः कषायांश्च सर्पींषि विविधानि च ।
दृश्यन्ते जरया भग्ना नगा नागैरिवोत्तमैः ।
के वा भुवि चिकित्सन्ते रोगार्त्तान्मृगपक्षिणः ।
श्वापदानि दरिद्रांश्च प्रायो नार्त्ता भवन्ति ते ।
पौरानपि दुराधर्षान्नृपतीनुग्रतेजसः ।
आक्रम्य खादन्ते रोगाः पशून् पशुपचा इव
इति लोकमनाक्रन्दं मोहशोकपरिप्लुतम् ।
स्रोतसा सहसा क्षिप्तं क्षियमाणं बलीयसा
न धनेन न राज्येन नोग्रेण तपसा तथा ।
स्वभावमतिवर्त्तन्ते ये नियुक्ताः शरीरिणः ।
उपर्युपरिलोकस्य सर्वो भवितुमीहते ।
यतते च यथाशक्ति न च तद्वर्त्तते तथा ।
ऐश्वर्यमदमत्तांश्च मत्तान्मद्यमदेन च ।
अप्रमत्ताश्च शूराश्च विक्रान्ताः पर्युपासते ।
महच्च फलवैषम्यं दृश्यते कर्मसिद्धिषु ।
वहन्ति शिबिकामन्ये यान्त्यन्ये शिबिकागताः ।
सर्वेषामृद्धिकामनामन्ये रथपुरस्सराः ।
मनुजाश्च गतस्त्रीकाः शतशो विधवाः स्त्रियः ।
द्वन्द्वारामेषु भूतेषु गच्छन्त्येकैकशो नराः ।
इदमन्यत्परं पश्य माऽत्रमोहं करिष्यसि ।
त्यज धर्ममधर्मं च उभे सत्यानृते त्यज ।
उभे सत्यानृते त्यक्त्वा येन त्यजसि तं त्यज ।
एतत्ते परमं गुह्यमाख्यातमृषिसत्तम ।
येन देवाः परित्यज्य मर्त्यलोकं दिवं गताः ॥

महाभारतं शान्तिपर्व ॥

Our religious texts in general are freely interspersed with passages like the above, worth re ading and ruminating by every thinking soul. They distinctly and impressively place before our view, the unavoidable inconsistencies and irremediable misfortunes ever attending on man's short life in this material world. No soul gifted with common sense could afford to ignore the unsatisfactory state of human affairs or to remain contented without enquiring for better future. A clear, intellignt and earnest recognition of these facts, is more or less described as Vyragia and Mumukshutwa. Until these stages are attained, nō man is ripe for the Maha-bharata and much less for the Ramayana.

It may not be out of place here to observe that arrangements to fill the texts with topics of the above kind, are hardly necessary or even pertinent in treatises on human history. The venerable pandits who waste their energy and skill in misinterpreting other passages with a good deal of trouble and worry, may employ their time more usefully to improve themselves by reading these portions of the texts, which are at present mostly passed over as unimportant; but as a matter of fact they are only avoided as unpalatable, like many more ignored as impenetrable.

We might perhaps now proceed safely with the main story of the Maha-bharata. But it must be clearly borne in mind all through, that the points already noticed in the preceding paras should not be lost sight of. If however, the passages from within the texts quoted as authority for our interpretations, are not accepted, there is no common ground to stand upon for any thing like discussion, and reviewes or criticisms do not form part of our object in this humble and innocent attempt to understand our own religion

correctly somehow. As lucrative benefits or material gains are out of the question here, it is fervently hoped that none will grudge to give us the privilege of being left unmolested. With such simple expectations and humble aspirations, we may plod through our difficult course trusting solely to the Omniscient for help and guidance. If human help, which is not very hopeful under the present conditions, is in any way available, it shall indeed be gratefully welcome, as it is certainly no part of our programme to avoid enligtening instructions. But all else, to thwart, mistify or confuse could not be greeted, and every means employed to annoy, criticise or maliciously attack shall be patiently suffered and respectfully ignored. These unassuming precautions combined with earnest devotion, might vouchsafe a quiet, if not a pleasant journey and a sure, if not a quick progress towards the coveted destination.

4. *The contents of the Maha-bharata.* A long passage from the Adi-purva was quoted in the last chapter, in our enquiry as to the real contents of the Maha-bharata. Vyasa, during his yogic meditation is said to have clearly perceived the whole story in his divine vision.

तपसा ब्रह्मचर्येण **व्यस्य वेदं** सनातनम् ।
इतिहासमिमं **चक्रे** पुण्यं सत्यवतीसुतः ।
भारतस्येतिहासस्य धर्मेणान्वीक्ष्य तां गतिं ।
प्रविश्य योगं ज्ञानेन सोपश्यत्सर्वमन्ततः ॥

The Ithasa styled Bharata is the result of the analysis of the Vedas themselves and Vyasa perceived it internally and (chakray) *did* the same. These are the very words in the text. Further, what he actually saw as constituting the component parts of the Itihasa is detailed as follows.

अनादिनिधनं लोके चक्रं सम्परिवर्त्तते ।
त्रयस्त्रिंशत्सहस्राणि त्रयस्त्रिंशच्छतानि च ।
त्रयस्त्रिंशच्च **देवानांसृष्टिः** संक्षेपलक्षणा ।
तेभ्योयं कुरुवंशश्च यदूनां भरतस्य च ।
ययातीक्ष्वाकुवंशश्च राजर्षीणां च सर्वशः ।
सम्भूता बहवो वंशा **भूतसर्गाः**सुविस्तराः ।
भूतस्थानानि सर्वाणि रहस्यं त्रिविधं च यत् ।
वेदा योगः सविज्ञानो धर्मोर्थः काम एव च ।
धर्मार्थकामयुक्तानि शास्त्राणि विविधानि च ।
लोकयात्राविधानञ्च सर्वं तद्दृष्टवानृषिः ।
नीतिर्भरतवंशस्य **विस्तार**श्चैव सर्वशः ।
इतिहासाः सह व्याख्या विविधाः श्रुतयोपि च ।
इह सर्वमनुक्रान्तमुक्तं **ग्रन्थस्य लक्षणम्** ॥

The appearance or creation of the thirty-three *Devas* in Vyasa's yogic vision is really the abstract substance of the text.

त्रयस्त्रिंशच्च देवानां सृष्टिः **संक्षेपलक्षणा ।**

Then appeared the Ikshwaku, Yadu, Kuru, Bharata and other vamsas representing the creation of *Elements* or Bhuta-sarga.

संम्भूता बहवो वंशा **भूतसर्गाः** सुविस्तराः ।

The Vedas, Yoga, Gnana and other sastras serving as *foundation* for these divine creations, all appeared before him.

भूतस्थानानि सर्वाणि रहस्यं त्रिविधञ्च यत् ।
वेदा योगः सविज्ञानो धर्मोर्थः काम एव च ।

Then appeared at last the Niti, Scheme or contrivance in the form of Bharata-vamsa, and the vistara, or the process of expanding it in the form of Itihasa. All these complete

the necessary details in regular order of succession, which appeared before Vyasa in his vision, and which constitute the characteristics of his Grantha or composition of his particular yogic scheme.

नीतिर्भरतवंशस्य विस्तारश्चैव सर्वशः ।
इतिहासाः सह व्याख्या विविधाः श्रुतयोपि च ।
इह सर्वमनुक्रान्तमुक्तं ग्रन्थस्य लक्षणम् ॥

The original and Eternal substance that first appeared in Vyasa's yogic vision, from which all the above divine creations proceeded, is described as the Great Egg, the Great Divine, or Mahat-divya the Universal cause for the creation of Prajas and yugas whose technical meanings have been amply explained already. The Jyoti-bramha or Sadasadatmaka is found here representing exactly the idea described by the names Bramha-kshetra, Saguna-nirguna, Sakala-nishkala, Purana-purusha &c., in the previous pages.

प्रविश्य योगं ज्ञानेन सोपश्यत्सर्वमन्ततः ।
निष्प्रभेस्मिन्निरालोके सर्वतस्तमसावृते ।
बृहदण्डमभूदेकं प्रजानां बीजमव्ययम् ।
युगस्यादिनिमित्तं तन्महद्दिव्यं प्रचक्षते ।
यस्मिन्नुच्यते सत्यं ज्योतिर्ब्रह्म सनातनम् ।
अद्भुतञ्चाप्यचिन्त्यं च सर्वत्र समतां गतम् ।
अव्यक्तं कारणं सूक्ष्मं यत्तत्सदसदात्मकम् ।
यस्मिन् पितामहो जज्ञे प्रभुरेकः प्रजापतिः ॥

The Maha-bharata is thus the working scheme of the Purana-purusha, which appears to a Vyasa in his yogic vision with details enumerated in the order of succession The contrivance for producing this vision by yoga, which Vyasa performed is the Grantha or composition. To start with this work, Vyasa qualified himself by analysing the Vedas, व्यस्य वेदं सनातनम् ॥

We can now clearly understand from the above examination of the passages from the text itself, that unless the Vedas are analysed and their essence extracted, one cannot rise to the status of a Vyasa, and until he is able to perform the required yoga for Maha-bharata, no divine visions constituting its contents will ever become perceptible. Every one should therefore exert himself first to be qualified for Vyasa's position and then perform the Maha-bharata with all his energies and capacities. No doubt it is a very difficult task, but worth all trial.

महत्वात्**भारवत्वाच्च** महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥

5. *The composition of the Maha-bharata.* We have already mentioned in the preceding chapter a peculiar fact connected with the composition of the Maha-bharata. 60 hundred thousand slokas were said to have been composed by Vyasa, 30 hundred thousands being for the use of the Deva-loka, 15 hundred thousand for Pitri-loka, 14 hundred thousands for Rakshasa and Yaksha-lokas and the remaining one hundred thousand being for the man's loka. This last portion was first preached to Janamejaya by Vysampayana and then again by Soota to the Sounakas.

षष्टिं शतसहस्राणि चकारान्यां समंहितां ।
त्रिंशच्छतसहस्रं च देवलोके प्रतिष्ठितम् ।
पित्र्ये पञ्चदशप्रोक्तं रक्षोयक्षे चतुर्दश ।
एकं शतसहस्रन्तु मानुषेषु प्रतिष्ठितम् ।
वैशम्पायनविप्रर्षिः श्रावयामास पार्थिवम् ।
पारिक्षितं महात्मानं नाम्नातु जनमेजयम् ।
अस्मिंस्तु मानुषे लोके वैशम्पायन उक्तवान् ।
शिष्यो व्यासस्य धर्मात्मा सर्ववेदविदां वरः ।
एकं शतसहस्रं तु मयोक्तं वै निबोधत ॥

Some technical difference is stated to be observed in reckoning the real commencement of the Maha-bharata. The Adi-parva has the following on this point.

मन्वादिभारतं केचिदास्तीकादि तथाऽपरे ।
तथोपरिचराद्यन्ये विप्राः सम्यगधीयिरे ।
विविधं संहिताज्ञानं दीपयन्ति हनीषिणः ।
व्याख्यातुं कुशलाः केचित् ग्रन्थान् **धारयितुं** परे ॥

It is perhaps highly desirable to draw particular attention of the readers to the fact that such passages cannot be passed over like those found in ordinary sanskrit literature. The inimitable command which our ancient Rishis possessed over the language and the peculiar flexibility of the language itself, combined with the extraordinary inginuity brought to play upon the Puranic style of treatment, are indeed worthy of the admiration of every student of the literature. It is in the midst of such grand intellectual gymnastics that we have to seek for the most valuable religious instructions unmistakably imbeded. It is no wonder therefore that they generally pass unnoticed by the unqualified and the unsympathetic. The few lines quoted above are full of such expressions deserving serious scrutiny.

"The commencement of the Maha-bharata is variously viewed. Some start with Manu, others with Astika or with Uparichara. These three different views are held by the great and the wise, among whom some are adepts in its 'Vyakhya' or enlarging upon and some in its 'Dharana' or maintaining or retaining in the mind." We are thus compelled here to look into the descriptions given in the text concerning Manu, Astika and Uparichara in their relation to the story in the Maha-bharata.

From Manu, the pedigree is traced for the Soma-vamsa which commences with Purooravas the son of Ila. Ila or

Ida in yogic language clearly refers to the Ida-nadi and we have only recently found Purooravas representing Prana or life breath. The import of Manu has been enquired in detail in chapter III. Manu is here stated to have had fifty extra sons who fought mutually and destroyed themselves. The general significance of Manu as Manthra consisting of letters is more than corroborated here. The production of Bramha-kshetra, by a combination of Bramha and kshetra, repeatedly explained before, is also stated here in sufficiently plain language.

मार्त्तण्डस्य मनुर्धीमानजायत सुतः प्रभुः ।
धर्मात्मा स मनुर्धीमान्यत्र वंशः प्रतिष्ठितः
मनोर्वंशे मानवानां ततोयं प्रथितोभवत् ।
ब्रह्मक्षत्रादयस्तस्मा न्मनोर्जातास्तु मानवाः ।
ततोभवन्महाराज **ब्रह्मक्षत्रेण संगतम् ।**
ब्राह्मणा मानवास्तेषां सांङ्गं वेदमधारयन् ।
वेनं धृष्णुं नरिष्यन्तं नाभागेक्ष्वाकुमेव च ।
कारूषमथशर्यातिं तथा चैवाष्टमीमिळाम् ।
पृषध्रं नवमं प्राहुः क्षत्रधर्मपरायणम् ।
नाभागारिष्टदशमा न्मनोः पुत्रान् प्रचक्षते ।
पञ्चाशत्तुमनोः पुत्रास्तथैवान्येऽभवन् क्षितौ ।
अन्योन्यभेदात्ते सर्वे विनेशुरिति नः श्रुतम् ।
पुरूरवास्ततो विद्वा**निळायां** समपद्यत ।
सा वै तस्याभवन्माता पिता चैवेति नः श्रुतम् ॥

The gist of the description here given is, that all further details of working the Maha-bharata, should be performed with a complete and clear idea of the general conception of the preliminary facts stated here concerning Manu, Bramha-kshetrom, Ila, Purooravas, &c. Unless these introductory technical explanations are kept in mind, the subsequent instructions in the text furnished in the Puranic

style of treatment could not be understood. The required caution is therefore clearly stated in the commencement of the text giving the necessary clues for future guidance. It is in spite of such timely warnings and precautions, that numerous irrelevant interpretations have now become current. In fact the first mistake committed was in misunderstanding the warning itself. Our recognised patrons of religious texts, the Pandits, are known to be usually gifted with an inborn capacity to twist every unyielding substance in the world, and they are liable to its misuse here through indifference rather than by active effort. From the very beginning the subject was slighted as not sufficiently lucrative, all other noble considerations in behalf of learning having left them for pretty long time, and the mere covetousness for the dignity of the status of Universal authority being alone eagerly kept up. Next to Manu, we may now take up the story of Uparichara reserving that of Astika for our last consideration.

राजोपरिचरो नाम धर्मनित्यो महीपतिः ।
बभूव मृगयाशीलः शश्वत् स्वाध्यायवान् शुचिः ।
स चेदिविषयं रम्यं वसुः पौरवनन्दनः ।
इन्द्रोपदेशाज्जग्राह रमणीयं महीपतिः ।
तमाश्रमेन्यस्तशस्त्रं निवसन्तं तपोनिधिम् ।
देवाः शक्रपुरोगा वै राजानमुपतस्थिरे ।
इन्द्रत्वमर्हो राजायं तपसेत्यनुचिन्त्य वै ।
तं सांत्वेन नृपं साक्षात्तपसः सन्यवर्त्तयन् ।

इन्द्र उवाच ॥

देवानहं पालयिता पालयत्वं हि मानुषान् ।
लोके धर्मं पालय त्वं नित्ययुक्तः समाहितः ।
धर्मयुक्तस्ततो लोकान् पुण्यान् प्राप्स्यसि शाश्वतान् ।
दिविष्ठस्य भुविष्ठस्त्वं सखाभूतो मम प्रियः ।

ऊर्घः पृथिव्या यो देशस्तमावस नराधिप ।
अर्थवानेषदेशो हि धनरत्नादिभिर्युतः ।
वसूर्णा च वसुधा वसचेदिषु चेदिप ।
दैवोपभोग्यं दिव्यं त्वामाकाशे स्फाटिकं महत् ।
आकाशगं त्वां महत्तं विमानमुपयास्यते ।
त्वमेकः सर्वमर्त्येषु विमानवरमास्थितः ।
चरिष्यस्युपरिस्थो हि देवो विग्रहवानिव ।
ददामि ते वैजयन्तीं मालामम्लानपङ्कजाम् ।
धारयिष्यति संग्रामे या त्वां शस्त्रैरविक्षतम् ।
लक्षणं चैतदेवेह भविता ते नराधिप ।
इन्द्रमालेति विख्यातं धन्यमप्रतिमं महत् ।
यष्टिं च वैणवीं तस्मै ददौ वृत्रनिषूदनः ।
इष्टप्रदानमुद्दिश्य शिष्टानां प्रतिपालिनाम् ।
एवं संसांत्व्य नृपतिं तपसः सन्यवर्तयत् ।
सम्पूजितो मघवता वसुश्चेदीश्वरो नृपः ।
पालयामास धर्मेण चेदिस्थः पृथिवीमिमाम् ।
इन्द्रप्रीत्या चेदिपतिश्चकारेन्द्रमहं वसुः ।
पुत्राश्चास्य महावीर्याः पञ्चासन्नमितौजसः ।
नानाराज्येषु च सुतान् स सम्राडभ्यषेचयत् ।
महारथो मागधानां विश्रुतो यो बृहद्रथः ।
प्रत्यग्रहः कुशांबश्च यमाहुर्मणिवाहनम् ।
मत्तिल्लश्च यदुश्चैव राजन्यश्चापराजितः ।
एते तस्य सुता राजन् राजर्षेर्भूरितेजसः ।
न्यवेशयन्नामभिःस्वैस्ते देशांश्च पुराणि च ।
वासवाः पञ्चराजानःपृथग्वंशाश्च शाश्वताः ।
वसन्तमिन्द्रप्रासादे आकाशे स्फाटिके च तम् ।
उपतस्थुर्महात्मानं गन्धर्वाप्सरसो नृपम् ।
राजोपरिचरेत्येवं नाम तस्याथ विश्रुतम् ॥

आदिपर्व ॥

"Uparichara Vasu a descendant of the Purus, was given the rule over the Chedis by Indra, but instead of taking up sovereignty, he began to perform Tapas. Indra and the Devas were afraid that he was thus aiming at Indra's own position. Indra therefore came down to him and advised him thus. 'You may rule over this Bhu-loka, as I rule over the Deva-loka. Your territory will be ever prosperous, and you may live comfortably in the centre of it. I present unto you a divine vehicle which will carry you through the sky. I give you a garland called Indra-mala which will never wither, and wearing the same in battle you can be victorious. I offer you also a bamboo stick with which you can righteously rule over all." Indra, presenting these to the king induced him to abandon his tapas and then left. The king performed sacrifices pleasing to Indra and ruled over the country happily. He had five sons among whom the territories were divided and the countries took their names from them. The sons were Brihadratha, Prathiagraha, Kusamba, Matsilla and Yedu, all recognised as Raja-rishis. Uparichara stayed in the sky in his divine vehicle attended by Gantharvas and Apsaras. The name Uparichara was thus given to, the king".

The Maha bharata is said to commence with this story of Uparichara. It is sufficiently plain from the meaning of the name given to the king of the Soma-vamsa, that the work of the Maha-bharata is not to be performed on the ground but above it, upari. Until one is able to rise above the level of materiality by securing the satisfaction of Indra, the Lord of the senses or Indriyas, there is no scope for the Maha-bharata. The Puranic significance is pretty simple here and demands no great ingenuity to understand it correctly. Before proceeding with the story of Astika and Sarpa-satra above referred to it may be of use to notice

here some definite views expressed recently by Indian gentlemen of high class western civilization on the points in question, as they are expected to have studied the texts closely and with sympathy and earnestness. A learned Hindu author of this type has but a few years ago published in India his dissertations on the Maha-bharata. The title of the book is this. "The Maha-bharata, a criticism by C. V. Vaidya, M. A. L. L. B., Honorary Fellow of the University of Bombay."

On a thorough examination of the contents of the text he is clearly of opinion that there are three different versions of the Maha-bharata as established by the passage from the text already quoted. Vyasa's original composition was much smaller and styled Jaya.

जयो नामेतिहासोयम् ।
ततो जयमुदीरयेत् ॥

The second edition was Vysampayana's consisting of 24000 slokas only. The third version as adjusted by Southi, was expanded into one lac of slokas. This could not have been so adjusted by Southi earlier than 300 B. C. for various reasons stated in the new book of the author. This modern author is of further opinion that the Maha-bharata War actually took place in Delhi between 3100 B C and 2000 B C during Vyasa's time who must have been an eye-witness to the battle. This author thinks that by the last edition and expansion of the text by Southi 'the work has almost lost its character as an Epic poem and has become and has always been acknowledged, as a Smriti and Dharma-sastra'. Soota has introduced many interpolations and unmeaning repetitions of several stories. The author is not quite satisfied with the reasons alleged for reckoning the Kali era from 3101 B. C. The

points discovered for astronomical proof, he says, are also proved to be fictitious as they rest on untrue premises. He gives his interpretation of the stories of Thakshaka and Sarpa-satra as representing the assassination of Parikshit by Thakshaka, a leader of the Nagas and the subsequent destruction of the Nagas by Janamejaya in connection with which Vysampayana narrated the story of the Maha-bharata for Janamejaya's information. The remnants of the Pandava family are the Tuars of the Rajaput tribe and they became extinct when their king lost the Empire of India in the battle of Panipat in the 13th century A. D. The above is more or less the sum and substance of the valuable dissertation on the Maha-bharata.

From the book under reference the settled views of the author on the following points may be logically presumed,

1. That Maha-bharata treats of human history and that Vyasa, Vysampayana and Soota are human authors.

2. That Thakshaka was the leader of the Naga tribe found in the Indian Forests.

3. That the end of Dwapara at which the war took place refers to B. C. 3101.

4. That all stories in the Maha-bharata which do not directly concern the great war, are fables current at the time in India interpolated by Soota in the text.

5. That all descriptions which cannot be attributed to human life are exaggerations and poetical embellishments.

6. That in spite of several of the defects pointed out, the Maha-bharata is a grand Epic whose plot is splendid and well-laid.

The above discoveries are doubtless made locally with the help of costly western spectacles used for the careful examination of the contents of the text. Unfortunately they contain nothing new as compared with those hitherto obtained directly from the western researches, which have however not yet been able to furnish any real consolation to the average Hindu in the land. What is therefore actually gained by the present attempt in behalf of the religious text, or in behalf of the nation at large is a matter for the decision of those actually concerned. So far as the naked eye of an ordinary Hindu reader can perceive, it appears to serve only as a more irritating and less healing remedy than that offered by a foreigner who might naturally have his reasons for misunderstanding the subject. The misinterpretations of the Pandit in his supposed interest of Hindu religion, absurd as it is, is neither so repulsive nor so illogical as the modern suicidal attempt locally made in simple apish imitation of the west. The Pandit's mistake is consequent on his religious belief in the possibilities of supernatural religious incidents. The views expressed above by the Hindu author of the new book are probably based upon his complete disbelief so far and in the belief that the Maha-bharata is really a historical treatise.

The investigations made seem to have however been confined to the internal evidence gathered from the contents of the text as found at present. All portions of the text which on a superficial examination did not please the critic or suit his preconceived opinions, are immediately pronounced to be fables, interpolations, exaggerations and poetical flourishes. It is difficult to see what was the criterion applied for sifting the internal evidence obtained, and where was the necessity and the authority to reject the definitions and explanations offered and the exact method of interpreta-

tion pointed out in the text itself. The critic has no right to override the author of the text or to try his own extraordinary processes on others' property.

The critic admits that the name Maha-bharata is said to have been given by Souti owing to its greatness and its weight, and quotes the text as authority.

महत्वात् भारवत्वाच्च महाभारतमुच्येत ।

But the very next line giving the necessary explanation or clue for correct interpretation, he does not condescend to notice.

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ।

'He who finds out its derivative meanings is absolved from all his sins.' So much stress is laid on the root-meanings of terms used and so much religious benefit is attached to them. The critic evidently does not care for the instructions furnished. He has clearly missed the clues from beginning to end and his criticisms therefore do not in the least affect the literature in question.

श्रद्दालुरिह सर्वत्र वैदिकेष्वधिकारतः ।

We may now proceed with the story of Astika and of Sarpa-satra.

Parikshit, the grandson of Arjuna having died bitten by Thakshaka, his son Janamejaya, succeeded to the throne. He instituted a serpent-sacrifice to avenge the injury, resolved to exterminate the whole serpent race. Thakshaka through fear sought the help of Indra who supported him as far as he could, but failed in the end. Both Indra and Thakshaka were dragged by the force of mantra to the sacrificial fire and Indra had to leave Thakshaka to shift for himself. He was saved however subsequently by the intercession of the sage Astika.

An ancient Rishi known by the name of Jaratkaru was induced by his fallen Pitris to marry and beget a son to propitiate them. He married accordingly a sister of Vasuki called Jaratkaru and begot a son named Astika. As a nephew of Thakshaka, he came to the rescue of the serpents at the sacrifice and implored a boon which was granted, and that was to abandon the ceremony altogether at that stage.

The Maha-bharata having been recited by Vysampayana at this sacrifice, it is said to begin with the story of Astika. An examination of a few couplets from the passages narrating the above stories is likely to furnish us with the necessary clues to understand the import of the stories.

परिक्षीणेषु कुरुषु सोत्तरायामजीजनत्।
परिक्षिद्भवत्तेन सौभद्रस्यात्मजो बली ॥
आदिपर्व ॥

He was born after the Kurus became extinct and hence called Parikshit. Pariksha literally means investigation examination, testing. After the great war where all the evil ideas and notions represented by the Kurus were destroyed, the true investigation commenced. 'Uttara' the name of his mother, referring to gnana, as opposed to karma or Dekshina is sufficiently significant. Parikshit also applies to Agni or gnana. The significance of Jenamejaya mentioned as the son of Parikshit who performed the serpa-sacrifice deserves also careful notice—जनं+एजयति=जनमेजयः— He who shakes the Jeno-loka or the Loka from which there is constant return is Jenamejaya. He makes himself immortal and stops further rebirth by the serpa-sacrifice.

अन्यः प्रवर्त्तते कल्पो **जना**ल्लोकात्पुनः पुनः ॥
वायुपुराणम् ॥

Similarly, the idea conveyed by Vysampayana Rishi preaching the Maha-bharata to Jenamejaya is worth noticing. Sampa means lightning, brightness or knowledge, and Ayanom means situation. The intellectual clearness and brightness attained by Tapas, which could enlighten the individual soul is alluded to here.

अथ कस्मादुच्यते वैद्युतं यस्मादुच्चार्यमाण एव व्यक्तं महति तमसि द्योतयति तस्मादुच्यते **वैद्युतम्**॥

अथर्वशिरउपनिषत् ॥

We have yet to enquire into the technical meanings of terms, such as, Nagas, Vyalas, Pannagas and Serpas, so often found used in the texts.

Quotation. No. I.

पातालानामधश्चास्ते **शेषाख्या** वैष्णवी तनुः।
कालाग्निरुद्रो **योगात्मा** नागसिंहोपि माधवः।
योऽनन्तः पठ्यते देवो **नाग**रूपी जनार्दनः।
तदाधारमिदं सर्वं स कालाग्निं समाश्रितः।
तमाविश्य महायोगी कालस्तद्वदनोत्थितः।
विषज्वालामयश्चेशो जगत्संहरति स्वयम्।
तामसी शांभवी मूर्त्तिः कालो लोकप्रकालनः॥

कूर्मपुराणम् ॥

Q. No. II.

व्यालात्मानः स्मृता **व्यालात्** हीनत्वाद्धयः स्मृताः।
पन्नत्वात्**पन्नगा**श्चैव **सर्पा**श्चैवापसर्पिणः।
तेषां पृथिव्यां निलयाः सूर्याचन्द्रमसोरधः॥

वायुपुराणम्

Ananta, Sesha and Naga represent the Great Yogi Vishnu who is the support for everything. The poison denotes Tamas which destroys everything.

Vyala signfies cruelty or wickedness, Ahi, defect, Pannaga, extoling and serpa, motion or gliding along like a spy. The general idea conveyed is the unstability of the mental functions. Thakshaka also refers to a Vardhaki or architect, signifying here some constructive functions of the mind, the power to create illusory ideas to confound mankind. The stability of the yoga referred to Parikshit is said to be disturbed and distracted by him, and hence described as having died of the poison. His son Jenamejaya with greater fortitude proceeded to destroy all the mental functions which obstruct the yogic path to salvation. He thus celebrated the great serpa-sacrifice which is mentioned as specially reserved for him alone in the sastras. Having attained to the position signified by his name as explained above, he is the only qualified monarch to perform this sacrifice. Without the requisite boldness and determination, the perturbation of mind could not be easily put a stop to.

अस्ति राजन्महत्सत्रं त्वदर्थं देवनिर्मितम् ।
सर्पसत्रमिति ख्यातं पुराणे परिपठ्यते ।
आहर्त्ता तस्य सत्रस्य त्वन्नान्योस्ति नराधिप ।
इति पौराणिकाः प्राहुरस्माकं चास्ति स क्रतुः ॥

आदिपर्व ॥

The Puranas particularly say that the serpa-sacrifice is specially intended for you and those learned in the Puranas say that none else is qualified to perform the same'. This curious description is full of clear meaning in its own fashion. All perverted critics may take note of this. The words Satra and Kretu apparently used as synonyms for sacrifice, signify virtue and intelligence.

The narrow escape of Thakshaka from the great peril, by the timely intercession of Astika, son of two Jaratkaroos, and the consequent termination of the sacrifice before completion, require some explanation.

शौनकउवाच ॥

किं कारणं जरत्कारोर्नामैतत्प्रार्थितं भुवि ।
जरत्कारुनिरुक्तिं त्वं यथावद्वक्तुमर्हसि ॥

सौतिरुवाच ॥

जरेति क्षयमाहुर्वै दारुणं कारुसंज्ञितम् ।
शरीरं कारु तस्यासीत्तत्सधीमान् शनैः शनैः ।
क्षपयामास तीव्रेण तपसेत्यत उच्यते ।
जरत्कारुरिति ब्रह्मन् वासुकेर्भगिनी तथा ॥

आदिपर्व ॥

"Sounaka enquired of Southi for the Nirukta or derivative meaning of the term Jarat-karu. Southi explained that it refers to a physical body greatly reduced by religious penance and applies here both to the husband and the wife." The import of these passages needs no further explanation.

अस्त्ययं सुभगे गर्भस्तव वैश्वानरोपमः ।
षिः परमधर्मात्मा वेदवेदाङ्ग पारगः ।
णिव्रतो बाल एव बुद्धिसत्वगुणान्वितः ।
मचास्याभवत् ख्यातं लोकेष्वास्तीक इत्युत ।
स्तीत्युक्त्वा गतो यस्मान्पिता गर्भस्थमेव तम् ।
नं तस्मादिदं तस्य नामास्तीकेति विश्रुतम् ॥

'Jaratkaru the father told Jaratkaru the mother that there is, or *Asti*, in her womb a great Rishi and retired to the forest for tapas; and as the child was also gifted with all the best qualities, he was known by the name Astika'. The words Jaratkaru and Astika furnish a very clear idea of the matter specified. Astikom is the firm belief in the existence of a Supreme Being and a strong faith in Him has to be secured by much tapas or

devotion causing reduction of the physical body. When this Astika presented himself before Jenamejaya, while engaged in the destruction of evil mental propensities, he lost all fear for Thakshaka, the head of the race, and therefore let him free. The purport of the story is, that when one has acquired a firm and real belief in the existence of a universal God, the natural vitiating tendencies of the mind could do him no harm. These are certainly the inferences that naturally suggest themselves to any ordinary reader of the text, hardly possessing anything more than a very insignificant knowledge of the sanskrit language. Better scholars and more intelligent enquirers could easily discover more valuable and interesting instructions, from the very same passages, provided only they could be believed to proceed with honesty of purpose.

We have now two distinct sets of processes placed before us by the description of the Maha-bharata war and that of the sarpa-satra, both pointing to the destruction of certain obstructive tendencies of the mind acting against the attainment of the ultimate goal. The Kurus destroyed in the great war as well as the serpents killed in the sacrifice constitute the totality of all such items. The serpents may be interpreted as the natural objective tendencies of the mind inherent by its very-constitution, causing fickleness and unstability; and the Kurus may be taken for the Vasanas or the net-results of all past karmas tending to domineer over man and lead him by force, in their own directions. Both of these require to be curbed and conquered for the purpose of Yogic progress; and the processes adopted are tchnically known as Vasana-kshe'ya and Mano-nasa, already noticed in the previous chapters. They are described as affecting each other mutually and are therefore recommended to be practised simultaneously.

The idea expressed by the statement that the commencement of the Maha-bharata should be reckoned from the story of Astika, is therefore significant in its own way. The Sarpa-satra itself described as taking place after the war, during the time of Jenamejaya is equally noteworthy. No criticisms on the plea of inconsistencies or anachronisms need be brought forward here. In accordance with our interpretation carried right through as consistently as possible, the Maha-bharata war is not ended. On the contrary, it would even take an unlimited time before proper prepartions are made to start the great battle. The mutual action and relation of the two processes are distinctly established in the religious texts.

यावद्विलीनं न मनो न तावद्वासनाक्षयः ।
न क्षीणा वासना यावच्चित्तं तावन्न शाम्यति ।
वासनाक्षय विज्ञान मनोनाशा महामते ।
समकालं चिराभ्यस्ता भवन्ति फलदा मता: ॥

We see clearly by the above examinations, that the three different versions for the commencement of the Maha-bharata mentioned in the quotation, are therefore full of technical meaning referring to the correct interpretation of the text as a whole. They do not certainly prove that the Maha-bharata was edited and revised at three different periods, by Vyasa, Vysampayana and Souti, as ingeniously explained by the learned Hindu author alluded to in this para. The passage quoted itself distinctly mentions, that the wise and the learned explain the real import of the great text, in various intelligent methods for the edification of the public at large.

विविधं संहिताज्ञानं दीपयन्ति मनीषिण: ॥

6. *The dramatis personiae.* Whatever might be the differences of opinions entertained with regard to the correctness of the method of interpretation hitherto followed, it is doubtless continued under the firm belief in the sacred and serious character of our ancient religious texts and under the direct authority of the clues and explanations furnished by the venerable authors themselves. It is therefore confidently hoped that we have no reasons to be entirely misled in our humble attempt to understand and benefit ourselves by the blessings of our respected forefathers. We might however certainly have the consolation that we have not been presumptuously trying to display our independent views formed by careless pride or objectionable motives, or by considerations in behalf of social, political or other extraneous subjects.

It is hardly necessary to reiterate in this connection, that in an attempt of the kind undertaken in this little essay, it is not possible to give an exhaustive explanation for every detail in the text, nor that such a voluminous work would be acceptable or useful under the existing conditions. The mere recognition of the Puranic formulas to be applied for the correct interpretation of the existing texts, is the only desideratum that demands immediate attention. At the present stage of the treatment of the subject under reference, an examination, in our usual method, of the various names given to the dramatis-personæ, is in itself likely to unfold many a useful and interesting topic. The text doubtless provides ample scope for intellectual exercise in this direction. The common ancestry is traced to the Great Bramha and different species of creation are said to have originated from Him. Having learned by past enquiries, that the idea expressed by the

term Bramha points to pure satwic Intellect conceived in its totality, there is no logic to associate the same with crude conceptions of low material creations.

बुद्धिर्मनश्च लिङ्गञ्च महानक्षर एव च ।
पर्यायवाचकैः शब्दै स्तमाहुस्तत्त्वचिन्तकाः ॥

The good and evil characters ranging respectively on the opposite sides, fighting the great battle of the Mahabharata, certainly denote some specific items higher and more valuable than those now identified with the worldly transactions of man. The following quotations from the text itself will bear ample testimony to the facts expressed. The current interpretation of the dramatis-personæ as representing human characters of historical periods is indeed a distorted version of truth, and all half-hearted admiration of the contents of the text as partly historical and partly mythical is more injurious than holding up the same to complete ridicule and contempt. Those who are unprepared to take the trouble to investigate for themselves and to discard their existing prejudices may indulge in personal predilections privately, and they may be gladly assured that this treatise is not addressed to them for their occasional pleasure and distraction. It would be simply puerile to criticise the whole of the contents of the text as interpolations, without proper internal evidence or external proof; and it would be equally preposterous to contemptuously depreciate the value of important points, for the plain reason that the critic is somehow steeped in inextricable prejudices. An ancient religion of such unique value and of high cosmopolitan type could not so easily or conveniently secure appreciation and sympathy from quarters proudly influenced by narrow views and sectarian obstinacies, curiously appearing too often in the disguise of broad and enlightened

opinions. Criticisms in modern days are also not rarely found, proceeding with a view to get over some tangible defects or deficiencies the critic is probably smarting under. Without further delay, it is absolutely necessary, to get over the bashful cowardice to acknowledge and maintain truth and to put aside for a while, the unmanly delicacy to withstand the tyranies of literary domination over the ancient and sacred religion. It is earnestly hoped that the following passages will therefore be dealt with like any other harmless literature in a spirit of sympathy and tolerance.

Quotation. No. I.

a. ब्रह्मणो **मानसाः** पुत्रा विदिताः षण्महर्षयः ।
एकादशसुताः स्थाणोः ख्याताः परमतेजसः
मरीचिरङ्गिरा अत्रिः पुलस्त्यः पुलहः क्रतुः ।
षडेते ब्रह्मणः पुत्रा वीर्यवन्तो महर्षयः ।
त्रयस्त्वङ्गिरसः पुत्रा लोके सर्वत्र विश्रुताः ।
बृहस्पतिरुतथ्यश्च संवर्त्तश्च धृतव्रताः ।
अत्रेस्तु बहवः पुत्राः श्रूयन्ते मनुजाधिप ।
सर्वे वेदविदः सिद्धाः शान्तात्मानो महर्षयः ।
राक्षसाश्च पुलस्त्यस्य वानराः किन्नरास्तथा ।
यक्षाश्च मनुजव्याघ्र पुत्रास्तस्य च धीमतः ।
पुलहस्य सुता राजन् शरभाश्च प्रकीर्त्तिताः ।
सिंहाः किम्पुरुषा व्याघ्रा ऋक्षा ईहामृगास्तथा ।
क्रतोः क्रतुसमाः पुत्राः पतङ्गसहचारिणः ।
विश्रुतास्त्रिषुलोकेषु सत्यव्रत परायणाः ॥

b. **स्तनं** तु दक्षिणं भित्वा ब्रह्मणो नरविग्रहः ।
निस्सृतो भगवान् धर्मः सर्वलोकसुखावहः ।
त्रयस्तस्य वराः पुत्राः सर्वभूतमनोहराः ।
शमः कामश्च हर्षश्च तेजसा लोकधारिणः ।

कामस्य तु रतिर्भार्या शमस्य प्राप्तिरङ्गना ।
नन्दा तु भार्या हर्षस्य यासु लोकाः प्रतिष्ठिताः ।
पैतामहो मुनिर्देवस्तस्य पुत्रः प्रजापतिः ।
तस्याष्टौ वसवः पुत्रास्तेषां वक्ष्यामि विस्तरम् ।
धरो ध्रुवश्च सोमश्च अहश्चैवानिलोऽनलः ।
प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्त्तिताः ।
धूम्रायास्तु धरः पुत्रो ब्रह्मविद्यो ध्रुवस्तथा ।
चन्द्रमास्तु मनस्विन्याः श्वासायाःश्वसनस्तथा ।
रतायाश्चाप्यहः पुत्रः शाण्डिल्याश्च हुताशनः ।
प्रत्यूषश्च प्रभासश्च प्रभातायाः सुतौ स्मृतौ ।
धरस्य पुत्रो द्रविणो हुतहव्यवहस्तथा ।
आपस्य पुत्रो वैतण्ड्यः श्रमः शान्तो मुनिस्तथा ।
ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकालनः ।
सोमस्य तु सुतो वर्च्चा वर्चस्वी येन जायते ।
मनोहरायाः शिशिरः प्राणोथ रमणस्तथा ।
अहः सुतस्तथा ज्योतिः शमः शान्तस्तथा मुनिः ।
अग्नेः पुत्रःकुमारस्तु श्रीमान् शरवणालयः ।
तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजः ।
कृत्तिकाभ्युपपत्तेश्च कार्त्तिकेय इति स्मृतः ।
अनिलस्य शिवा भार्या तस्याः पुत्रो मनोजवः ।
अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य तु ।
प्रत्यूषस्य विदुः पुत्रमृषिं नाम्नाथ देवलम् ।
द्वौ पुत्रौ देवलस्यापि क्षमावन्तौ मनीषिणौ ।
बृहस्पतेस्तु भगिनी वरस्त्री ब्रह्मवादिनी ।
योगसिद्धा जगत्कृत्स्नमसक्ता विचचारह ।
प्रभासस्यतु भार्या सा वसूनामष्टमस्य ह ॥

c. ब्रह्मणो हृदयं भित्वा निःसृतो भगवान् भृगुः ।
भृगोः पुत्रः कविर्विद्वान् शुक्रः कविसुतो ग्रहः ।

त्रैलोक्यप्राणयात्रार्थं वर्षावर्षे भयाभये ।
स्वयम्भुवा नियुक्तस्सन् भुवनं परिधावति ।
योगाचार्यो महाबुद्धिः दैत्यानामभवत् गुरुः ।
सुराणां चापि मेधावी ब्रह्मचारी यतव्रतः ।
तस्मिन्नियुक्ते विधिना **योगक्षेमाय** भार्गवे ।
अन्यमुत्पादयामास पुत्रं भृगुरनिन्दितम् ।
च्यवनं दीप्ततपसं धर्मात्मानं यशस्विनम् ।
आरुषी तु मनोः कन्या तस्य पत्नी मनस्विनः ।
और्वस्तस्यां समभवद्ऊरुं भित्त्वा महायशाः ।
ऋचीकस्तस्य पुत्रस्तु जमदग्निस्ततोऽभवत् ।
जमदग्नेस्तु चत्वार आसन् पुत्रा महात्मनः ।
रामस्तेषां जघन्योऽभूदजघन्यैर्गुणैर्युतः ॥

d. दक्षस्त्वजायत**ांगुष्ठा** दक्षिणाद्भगवानृषिः ।
ब्रह्मणः पृथिवीपाल शान्तात्मा सुमहातपाः ।
वामादजायतांगुष्ठाद्भार्या तस्य महात्मनः ।
तस्यां पञ्चाशतं कन्याः स एवाजनयन्मुनिः ।
तास्सर्वास्त्वनवद्यांग्यः कन्याः कमललोचनाः ।
पुत्रिकाः स्थापयामास **नष्टपुत्रः** प्रजापतिः ।
ददौ स दश धर्माय सप्तविंशतिमिन्दवे ।
दिव्येन विधिना राजन् कश्यपाय त्रयोदश ।
नामतो धर्मपत्न्यस्ताः कीर्त्यमाना निबोध मे ।
कीर्त्तिर्लक्ष्मीर्धृतिर्मेधा पुष्टिः श्रद्धा क्रिया तथा ।
बुद्धिर्लज्जा मतिश्चैव पत्न्यो धर्मस्य ता दश ।
द्वाराण्येतानि धर्मस्य विहितानि स्वयम्भुवा ।
सप्तविंशतिः सोमस्य पत्न्यो लोकस्य विश्रुताः ।
कालस्य नयने युक्ताः सोमपत्न्यः शुचिव्रताः ।
सर्वा नक्षत्रयोगिन्यो **लोकयात्राविधानतः** ॥

e. मरीचेः **कश्यपः** पुत्रः कश्यपस्य सुरासुराः ।
जज्ञिरे नृपशार्दूल **लोकानां प्रभवस्तु सः** ।

द्वादशैवादितेः पुत्राः शक्रमुख्या नराधिप !
तेषामवरजो विष्णुर्यत्र लोकाः प्रतिष्ठिताः ।
त्रयस्त्रिंशत इत्येते देवास्तेषामहं तव ।
अन्वयं सम्प्रवक्ष्यामि पक्षांश्च कुलतो गणान् ।
रुद्राणामपरः पक्षः साध्यानां मरुतां तथा ।
वसूनां भार्गवं विद्याद्विश्वेदेवांस्तथैव च ।
वैनतेयस्तु गरुडो बलवानरुणस्तथा ।
बृहस्पतिश्च भगवानादित्येष्वेव गण्यते ।
अश्विनौ गुह्यकान् विद्धि सर्वौषध्यस्तथा पशून् ।
एते देवगणा राजन् कीर्त्तितास्तेनुपूर्वशः ॥
f. प्रजज्ञिरे महाभागा दक्षकन्यास्त्रयोदश ।
अदितिर्दितिर्दनुः कालादनायुः सिंहिका तथा ।
क्रोधा प्राधा च विश्वा च विनता कपिला मुनिः ।
कद्रूश्च मनुजव्याघ्र दक्षकन्यैव भारत ।
एतासां वीर्यसम्पन्नं पुत्रपौत्रमनन्तकम् ।
अदित्यां द्वादशादित्याः सम्भूता भुवनेश्वराः ।
धातामित्रोऽर्यमा शक्रो वरुणस्त्वंश एव च ।
भगो विवस्वान् पूषा च सविता दशमस्तथा ।
एकादशस्तथा त्वष्टा द्वादशो विष्णुरुच्यते ।
एक एव दितेः पुत्रो हिरण्यकशिपुः स्मृतः ।
नाम्ना ख्यातास्तु तस्येमे पञ्चपुत्रा महात्मनः ।
प्रह्लादः पूर्वजस्तेषां संह्लादस्तदनन्तरम् ।
अनुह्लादस्तृतीयोभूत्तस्माच्च शिबिबाष्कलौ ।
प्रह्लादस्य त्रयः पुत्राः ख्याताः सर्वत्र भारत ।
विरोचनश्च कुम्भश्च निकुम्भश्चेति भारत ।
विरोचनस्य पुत्रोभूत् बलिरेकः प्रतापवान् ।
बलेश्च प्रथितः पुत्रो बाणो नाम महासुरः ।
रुद्रस्यानुचरश्रेष्ठो महाकालेति यं विदुः ॥
चत्वारिंशद्दनोः पुत्राः ख्याताः सर्वत्र भारत ।

तेषां प्रथमजो राजा विप्रचित्तिर्महायशाः ॥
सिंहिका सुषुवे पुत्रं राहुं चन्द्रार्कमर्दनम् ।
क्रूरस्वभावं क्रूरायाः पुत्रपौत्रमनन्तकम् ।
गणः क्रोधवशो नाम क्रूरकर्मारिमर्दनः ।
दनायुषः पुनःपुत्राश्चत्वारोऽसुरपुङ्गवाः ।
विक्षरो बलवीरौ च वृत्रश्चैव महासुरः ।
कालायाः प्रथिताः पुत्राः कालकल्पाः प्रहारिणः ।
प्रविख्याता महावीर्या दानवेषु परन्तपाः ।
विनाशनश्च क्रोधश्च क्रोधहन्ता तथैव च ।
क्रोधशत्रुस्तथैवान्ये कालकेया इति श्रुताः ॥
g प्रजानामुन्नकामाना मन्योन्यपरिभक्षणात् ।
अधर्मस्तत्र सञ्जातः सर्वभूतविनाशकः ।
तस्यापि निरृतिर्भार्या नैरृता येन राक्षसाः ।
घोरास्तस्यात्मजाः पुत्राः पापकर्मरतास्सदा ।
भयो महाभयश्चैव मृत्यु र्भूतान्तकस्तथा ।
न तस्य भार्या पुत्रो वा कश्चिदस्त्यन्तको हि सः ॥

आदिपर्व ॥

Q. No. II.

श्रद्धा कामं तथा लक्ष्मीर्धृतिं च नियमं धृतिः ।
सन्तोषञ्च तथा तुष्टिर्लोभं पुष्टिरसूयत ।
मेधा श्रियं क्रिया दण्डं नयं विनयमेव च ।
बोधं बुद्धिस्तथा लज्जा विनयं वपुरात्मजम् ।
व्यवसायं क्रिया जज्ञे क्षेमं शान्तिरसूयत ।
सुखं सिद्धिर्यशः कीर्तिरित्येते धर्मसूनवः ।
कामान्नन्दी सुतं हर्षं धर्मपुत्रादसूयत ।
हिंसा भार्या त्वधर्मस्य तस्य जज्ञे तथाऽनृतम् ।
कन्या च निकृतिस्ताभ्यां भयं नरकमेवच ।
मायाऽथ वेदना चैव मिथुनं द्वन्द्वमेव च ।
तयोर्जज्ञे तथा माया मृत्युं भूतापहारिणम् ।

वेदना स्वसुतश्चापि दुःखं जज्ञेथ रौरवान् ।
मृत्योर्व्याधि जराशोक तृष्णाक्रोधाश्च जज्ञिरे ।
दुःखोत्तराः स्मृताह्येते सर्वे चाधर्मलक्षणाः ।
नैषां भार्योस्ति पुत्रो वा ते सर्वे ह्यूर्ध्वरेतसः ।
रौद्राण्येतानि रूपाणि ब्रह्मणो नृवरात्मज ।
नित्यं प्रलयहेतुत्वं जगतोस्य प्रयान्ति वै ॥
शतरूपा च या नारी सावित्री सात्विहोच्यते ।
भार्या सा ब्रह्मणः प्रोक्ता ऋषीणां जननी च सा ।
पुलस्त्याद्यान्मुनीन् सप्त दक्षाद्यांश्च प्रजापतीन् ।
स्वायम्भुवादींश्च मनून् **सावित्री** समजीजनत् ॥

पद्मपुराणम् ॥

Quotation. No. I.

a. "Marichi, Angira, Athri, Pulastya, Pulaha and Kretu are six Maharishis, the mind-born sons of Bramha. Siva's sons are eleven. Brihaspathi, Uchathya and Samvartha are the three sons of Angira. Athri has several sons of great merit. Rakshasas, Vanaras, Kinnaras and Yekshas are the sons of Pulastya. Sarabhas, lions, tigers, Kimpurushas, bears and wolves are the sons of Pulaha. The birds of great merit are the sons of Kretu."

b. Dharma is the son of Bramha born from his right breast. Sama, Kama and Hersha are the three sons of Dharma and the supporters of the Lokas. Reti, Prapti and Nanda are their respective wives, equally supporting the Lokas. Prejapathi the son of Bramha has eight sons known as Vasus. They are Dhara, Dhruva, Soma, Aha, Anila, Anala, Pretyusha and Prebhasa. The mother of Dhara and Dhruva or Bramha-vidya, is Dhumra. The mother of Soma is Manaswini; that of Anila or air is Swasa; of Aha or day is Reta, of Anala or fire is Sandilliya. Dhruva's son is Kala or time. The mother of Pretyusha and Prebhasa or dawn is Prebhata. Dhara's son is Drevina and Apa's son is

Vythandlya. Soma's son is Varcha or lustre. Sisira, Prana and Remana are the sons of Manohara. Jyoti or light is the son of Aha or day, son of fire is Kumara residing in saravana and his younger brothers are Sakha, Visakha and Naigameya. Having been produced by Kritikas, he is known as Kartikeya. Siva is the wife of Anila or air. Manojava and Avignata-geti are her two sons. The eighth Vasu namely Prabhasa married the sister of Brihaspathy, who is accomplished in philosophy and Yoga."

All Sanskrit students can easily understand the meanings of the various names enumerated in the above passages, as applying to something other than human forms. Bramha having been clearly explained in Chapter III as representing the divine basis for the totality of the involutionary Intellects, his progeny here described in the usual Puranic style, surely allude to certain technical functions of the Intellect in the religious processes, of which we cannot afford to give detailed explanations here. The passages following also deal with further elaborate details of the same kind. The whole of it is an extremely scientific and technical subject to those who are earnestly inclined to study and make use of it. Were it even possible or convenient to explain here the technical terms in the above passages, it would only be useless to the modern public and the Pandit, who are not prepared for the subject under the present circumstances.

c. "Bhrigu originated from the heart of Bramha. Kavi or Sukra is the son of Bhrigu whose son is the planet Sukra, which under the instructions of Bramha goes round the Bhuvanas keeping up the life of the three Lokas. Sukra, the master of yoga became the religious preceptor of the Asuras and also of the Devas. Chyevana of great tapas is another son of Bhrigu. His wife is Arushy daughter of

Manu. Ourva is her son born from her thigh. His son is Richika and his son again is Jemadagni, who has four sons, the youngest and the greatest being Parasu-Rama."

d. "From the right thumb of Bramha, Deksha the great Rishi was born and his wife was born from the left thumb. Fifty daughters were born to them, but no son. Ten of these daughters were married to Dharma, namely, Kirthi, Lekshmi, Dhriti, Medha, Pushti, Sredha, Kriya, Budhi, Lajja and Mathi. They represent the paths to Dharma. Twenty-seven daughters were married to Soma or Moon. They represent Nakshathra-yoginis who arrange and guide the path through the Lokas."

The names given here are too plain to need an explanation, at least so far as their inapplicability is concerned to the objects now pointed out by the modern Pandit in his indifferent attitude.

e. "Kasyapa is the son of Marichi and is the source of the Lokas. His sons are the Devas and the Asuras. By Aditi he has twelve sons beginning with Indra, the youngest being Vishnu in whom the Lokas reside. There are thirty-three Devas whose families styled Rudras, Sadhyas, Maruts, Vasus &c, I shall explain to you. Bhargava and Viswedevas belong to the Vasus. Garuda, Aruna and Brihaspathi belong to the Adityas, vegetables and cows belong to the Guhyakas. All these repesent the Devaganas."

f. "The thirteen daughters of Deksha married to Kasyapa are, Aditi, Diti, Denu Kaala, Denayu, Simhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni and Kadru. Their issues possess great powers. The twelve Adityas, the Lords of Bhuvanas are the sons of Aditi named, Dhata, Mithra, Aryama, Sakra, Varuna, Bhaga, Vivaswan, Pusha, Savitha, Tweshta and Vishnu. Diti has only one

son named Hiranya-kasipu. He has five sons of great repute, namely, Prehlada, Samhlada, Anuhlada, Sibi and Bashkala. Prehlada has three sons named Virochana, Kumbha and Nikumbha. Beli is the only son of Virochana. Bana, devoted to Rudra and known as Maha-kala is the famous son of Beli. Danu has twenty-four sons, the eldest being named Viprachithi. Rahu, the enemy of Sun and Moon is the son of Simhika. The issues of Krura are all cruel in nature and their gana or group is termed Krodhavasa. Denayu, Vikshara, Balavira and Vritra are the four sons of Kala. Vinasana, Krodha, Krodha-hanta, Krodhasatru &c are known as Kalakyas".

g. "Adharma, the destroyer of everything was born owing to the Prejas eating one another mutually. His wife is called Nirirti from whom the Nyrirtas or Rakshasas originated. Bhaya, Maha-bhaya and Mrityu or Death are the sons of Adharma. Mrityu is the destroyer of all. He has no wife, no sons".

Q. No. II.

"Sradha gave birth to Kama; Lekshmi to Derpa; Dhriti to Niyama; Tushti to Santosha; Pushti to Lobha; Medha to Sri; Kriya to Dendam, Naghom, Vinayom and Vyavasayom; Budhi to Bodhom; Legja to Vinayom; Santi to Kshemom; Sidhi to Sukom, Yesa and Kirti. All these are the sons of Dharma. Kama son of Dharma has a son named Harsha by Nandi. The wife of Adharma is Himsa whose issues are Anirta or untruth, Bhayom or fear, Narakom or hell, Nikriti or fraud, Maya or false-hood Vedana or pain &c. Maya gave birth to Mrityu or Death. Mrityu's issues are Jera or decrepitude, Vyadhi or disease, Soka or grief, Trishna or greed, and Krodha or anger. All these are producers of pain and of the nature of Adharma.

They have no wives or children. They are the cruel forms originating from Bramha and are the destroyers of the world. Savitri named also Sapta-rupa is the wife of Bramha and the mother of the Sata-Rishis, of Deksha and other Prejapathis and also of Swayombhuva and other Manus."

The terms Dharma, Adharma, Mrityu, Himsa &c are too commonly used even in ordinary language to require any explanation. Comments are therefore hardly necessary to prove the extreme absurdity of the modern interpretation of the Pandit in representing them as personages in the history of acient India. And yet he is sure to hate the very idea of seeking for a correct and reasonable interpretation.

इन्दुं निन्दति तस्करो गृहपतिं जारो सुशीलं खलः
साध्वीमप्यसती कुलीनमकुलो जय्याजरन्तं युवा।
विद्यावन्तमनक्षरो धनपतिं नीचश्च रूपोज्वलम्
वैरूप्येण हतः प्रबुद्धमबुधो कृष्टं निकृष्टोजनः॥

The above qotations give a general description of the species of creation from which the individual characters of the Maha-bharata war are drawn. That these species do not refer to anything common to the treatment of ordinary human history needs no special explanation to readers gifted with human brains and common sense. Any display of abnormal intellectual capacities in the criticisms furnished, could not seriously affect the real import of the subject which is too plain, too broad and too deep to be easily vitiated by silly and insignificant interference. An ocean of Godly truths and wisdom is not likely to be putrified by a poisonous river of unwisdom or mischief. All imaginary fears produced by modern attempts in various quarters tending te deprive our ancient religion of its essential life and characteristic, may therefore be safely and entirely

relinquished. The Divine could not be shaken or even measured by the human, and such a foolish trial could not naturally end without a reaction.

The masculine and feminine names used in the passages quoted are sufficiently significant to guarantee a *prima-facie* inference as to their philosophical character without going into a deeper examination. Any common sanskrit Nikhandu or dictionary is sure to furnish better and more correct information than that voluntarily offered by the fossilized Pandit or the indifferent and irresponsible critic. Every term without a single exception is aptly introduced with great care and caution. The exact technical and relevant application, invariably discovered on examination is no matter of accidental or occasional occurence; and the ideas conveyed refer to no allegorical representations from an imaginative brain, but denote perceptible psychological facts experienced in the practice of yoga, not of course attractive or interesting to the major portion of the modern world which has almost fallen into a servitude of materialism and sensual depravity.

The curious interpretations of such sacred and philosophical matters, as astral doubles and etheric visions produced even by narcotic effects are simply intolerable. That our venerable Rishis, well-known for their practice and preaching of all abstinence from intoxicating drugs, should at last be pronounced to have been the authors of voluminous texts on religion and philosophy, in which after all they embodied only their experiments and experiences in the spirituous sphere rather than in the spiritual, is surely the least expected and the most unfortunate climax to which we are unconsciously driven by the current of Theosophic thought. Mrs Besant in a recent publication of hers on 'Theosophy, page 27 writes:—

"Etheric vision—physical vision keener than the norma—may be used for examining minute objects, such as chemical atoms, or the wave forms of electrical and other forces, or for studying such of the nature-spirits as use etheric matter for their lowest bodies - fairies, gnomes, brownies, and creatures of that ilk—very slightly increased tenseness of the nerves, caused by excitement, ill-health, drugs, alcohol, may bring these within sight."

A plainer and simpler exhibition of irrelevant stuff in the religious sphere is certainly inconceivable. Every religious and philosophical treatise we own, emphatically condemns all narcotic applications causing intellectual deterioration and clearly explains the method of annihilating the material tendencies in man. Neither the non-appearance of material phenomena, nor the production of an etheric vision by nervous irritation or by intoxicating drugs, is the object aimed at in the teachings of our philosophy. The necessity to understand correctly the ephemeral nature of this material world by a philosphical analysis, is alone insisted on, otherwise, the coveted goal of salvation could be easily attained by sleep or by an intensification of the Theosophical process just described.

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।
सम्पन्नवेत्तदुत्पन्ना परा निर्वाणनिर्वृतिः ॥
जीवभावजगद्भावबाधे स्वात्मैव शिष्यते ।
नाप्रतीतिस्तयोर्बाधः किन्तु **मिथ्यात्वनिश्चयः** ।
नोचेत्सुषुप्ति मूर्च्छादौ मुच्येतायत्नतो जनः ॥

A bare reading of the passages quoted from the text is enough to convince us of the fact that the creations of Brahma mentioned therein are entirely different from the Theosophical brownies and gnomes of Mrs. Besant.

The ten wives of Dharma enumerated are explained as the various passages provided leading to Dharma, and their names themselves are too plain to demand an explanation. The wife of Adharma is said to be Himsa or cruelty and their progeny is Anrita or untruth. Similarly every other creation detailed has its intelligent and understandable application.

a. कीर्त्तिर्लक्ष्मीर्धृतिर्मेधा पुष्टिः श्रद्धा क्रिया तथा ।
बुद्धिर्लज्जा मतिश्चैव पत्न्यो धर्मस्य ता दश ।
द्वाराण्येतानि धर्मस्य विहितानि स्वयम्भुवा ॥

b. हिंसा भार्याऽधर्मस्य तस्य जज्ञे तथाऽनृतम् ॥

c. मृत्योर्व्याधि जरा शोक तृष्णा क्रोधाश्च जज्ञिरे ।
दुःखोत्तराः स्मृताह्येते सर्वे चाधर्मलक्षणाः ।
नैषां भार्योस्ति पुत्रो वा ते सर्वे ह्यूर्ध्वरेतसः ॥

d. शतरूपा च या नारी सावित्री साविहोच्यते ।
भार्या सा ब्रह्मणः प्रोक्ता ऋषीणां जननी च सा ॥

We have now arrived at an unmistakable classification of the main branches of Brahma's creation, to which the origin of every one of the characters in the Maha-bharata is distinctly traced. Unmindful therefore of the current interpretations or the would-be criticisms, let us proceed with our further enquiries in a spirit of hopefulness and courage. A good many characters are enumerated in the text, with their peculiar origin and relation to the classified species, but it would be sufficient here to notice a few important ones, for the purpose of clearly understanding the main idea conveyed by the Puranic style of their treatment.

a. मानुषेषु मनुष्येन्द्र सम्भूता ये दिवौकसः ।
प्रथमं दानवाश्चैव तांस्ते वक्ष्यामि सर्वशः ।
विप्रचित्तिरिति ख्यातो य आसीद्दानवर्षभः ।
जरासन्ध इति ख्यातः स आसीन्मनुजर्षभः ।

दितेः पुत्रस्तु यो राजन् हिरण्यकशिपुः स्मृतः ।
स जज्ञे मानुषे लोके **शिशुपालो** नरर्षभः ।
संह्लाद इति विख्यातः प्रह्लादस्यानुजस्तु यः ।
स **शल्य** इति विख्यातो जज्ञे वाह्लीकपुङ्गवः ।
अनुह्लादस्तु तेजस्वी योभूत् ख्यातो जघन्यजः ।
धृष्टकेतुरिति ख्यातः स बभूव नरेश्वरः ।
स्वर्भानुरिति विख्यातः श्रीमान् यस्तु महासुरः ।
उग्रसेन इति ख्यात उग्रकर्मा नराधिपः ।
स **शाल्व** इति विख्यातः पृथिव्यामभवन्नृपः ।
अश्वग्रीव इति ख्यातः सत्ववान् यो महासुरः ।
बृहद्रथ इति ख्यातः क्षितावासीत्स पार्थिवः ।
तुहुण्ड इति विख्यातो य आसीदसुरोत्तमः ।
चन्द्रस्तु दितिजश्रेष्ठो लोके ताराधिपोपमः ।
चन्द्रवर्मेति विख्यातः कांबोजानां नराधिपः ।
अर्क इत्यभिविख्यातो यस्तु दानवपुङ्गवः ।
ऋषिको नाम राजर्षिर्बभूव नृपसत्तमः ।
दीर्घजिह्वस्तु कौरव्य य उक्तोदानवर्षभः ।
काशिराजः स विख्यातः पृथिव्यां पृथिवीपते ।
द्वितीयो विक्षराद्यस्तु नराधिप महासुरः ।
पाण्ड्यराष्ट्राधिप इति विख्यातः सोभवन्नृपः ।
असुराणां तु यः सूर्यः श्रीमांश्चैव महासुरः ।
दरदो नाम वाह्लीको वरः सर्वमहीक्षिताम् ।
दन्तवक्त्रश्च नामासीद्दुर्जयश्चैव दानवः ।
रुक्मी च नृपशार्दूलो राजा च **जनमेजयः** ।
गणात् क्रोधवशादेष राजपूगोऽभवत् क्षितौ ।
कालनेमिरिति ख्यातो दानवानां महाबलः ।
स **कंस** इति विख्यात उग्रसेनसुतो बली
शकुनिर्नाम यस्त्वासीद्राजा लोके महारथः ।
द्वापरं विद्धि तं राजन् सम्भूतमरिमर्दनम् ।

कलेरांशस्तु सञ्ज्ञे भुवि **दुर्योधनो** नृपः ।
जगतो यस्तु सर्वस्य विद्विष्टः कलिपूरुषः ।
पौलस्त्या भ्रातरश्चास्य जज्ञिरे मनुजेष्विह ।
शतं दुश्शासनादीनां सर्वेषां क्रूरकर्मणाम् ।
दुर्योधनसहायास्ते **पौलस्त्या** भरतर्षभ ॥

b. बृहस्पतेर्बृहत्कीर्त्तेर्देवर्षे विद्धि भारत ।
अंशात् **द्रोणं** समुत्पन्नं भारद्वाजमयोनिजम् ॥

c. महादेवान्तकाभ्यां च कामात् क्रोधाच्च भारत ।
एकत्वमुपसम्पद्य जज्ञे शूरः परन्तपः ।
अश्वत्थामा महावीर्यः शत्रुपक्षभयावहः ॥

d. जज्ञिरे वसवस्त्वष्टौ गङ्गायां शन्तनोः सुताः ।
वसिष्ठस्य च शापेन नियोगाद्वासवस्य च ।
तेषामवरजो **भीष्मः** कुरूणामभयङ्करः ॥

e. यस्त्वासीद्देवको नाम देवराजसमद्युतिः ।
स गन्धर्वपतिर्मुख्यः क्षितौ जज्ञे नराधिपः ।
अरिष्टायास्तु यः पुत्रो हंस इत्यभिविश्रुतः ।
स गन्धर्वपतिर्जज्ञे कुरुवंशविवर्द्धनः ।
धृतराष्ट्र इति ख्यातः कृष्णद्वैपायनात्मजः ।
दीर्घबाहुर्महातेजाः प्रज्ञाचक्षुर्नराधिपः ।
मानुषौषादयैः कोपादन्ध एव व्यजायत ॥

f. यस्तु राजन् **कृपो** नाम ब्रह्मर्षिरभवत् क्षितौ ।
रुद्राणान्तु गणाद्विद्धि सम्भूतमतिपौरुषम् ॥

g. **सात्यकि**ः सत्यसन्धश्च योसौ वृष्णिकुलोद्वहः ।
पक्षात्सजज्ञे मरुतां देवानामरिमर्दनः ।
द्रुपदश्चैव राजर्षिस्तत एवाभवत् गणात् ।
ततश्च **कृतवर्माणं** विद्धि राजन् जनाधिपम् ।
विराट नाम राजानं परराष्ट्रप्रतापनम् ।
मरुतां तु गणाद्वीरः सर्वशस्त्रभृतांवरः ।
पाण्डुर्जज्ञे महाबाहु स्तव पूर्वपितामहः ॥

h. धर्मांतु सुमहाभागं पुत्रं पुत्रवतां वरम् ।
विदुरं विद्धि तं लोके जातं बुद्धिमतां वरम् ।
धर्मस्यांशन्तु राजानं विद्धि राजन् **युधिष्ठिरम्** ॥

i. **भीमसेनन्तु** वातस्य देवराजस्य **चार्जुनम्** ।
अश्विनोस्तु तथैवांशौ रूपेणाप्रतिमौ भुवि ।
नकुलः सहदेवश्च सर्वभूतमनोहरौ ॥

j. यस्तु वर्चा इति ख्यातः सोमपुत्रः प्रतापवान् ।
सोऽभिमन्युर्बृहत्कीर्तिरर्जुनस्य सुतोऽभवत् ॥

k. अग्नेर्भागन्तु विद्धि त्वं **धृष्टद्युम्नं** महारथम् ।
शिखण्डिनमथो राजन् स्त्रीपूर्वं विद्धि राक्षसम् ॥

l. **द्रौपदेयाश्च** ये पञ्च बभूवुर्भरतर्षभ ।
विश्वान्देवगणान्विद्धि सञ्ज्ञातान् भरतर्षभ ॥

m. ततो वैकर्तनः **कर्णः** कर्मणा तेन सोऽभवत् ।
कर्णं नरवरश्रेष्ठं सर्वशस्त्रभृतां वरम् ।
दुर्योधनस्य सचिवं मित्रं शत्रुविनाशनम् ।
दिवाकरस्य तं विद्धि राजन्नंशमनुत्तमम् ॥

n. यस्तु नारायणो नाम देवदेवस्सनातनः ।
तस्यांशो मानुषेष्वासीत् **वासुदेवः** प्रतापवान् ।
शेषस्यांशश्च नागस्य **बलदेवो** महाबलः ।
सनत्कुमारं **प्रद्युम्नं** विद्धि राजन्महौजसम् ।
एवमन्ये मनुष्येन्द्रा बहवोंशा दिवौकसाम् ।
जज्ञिरे वसुदेवस्य कुले कुलविवर्द्धनाः ॥

o. गणस्त्वप्सरसां यो वै मया राजन् प्रकीर्त्तितः ।
तस्य भागः क्षितौ जज्ञे नियोगाद्व्यासवस्य ह ।
तानि **षोडशदेवीनां सहस्राणि** नराधिप ।
बभूवुर्मानुषे लोके वासुदेव परिग्रहाः ।
श्रियस्तु भागः सञ्ज्ञस्तु रत्यर्थं पृथिवीतले ।
भीष्मकस्य कुले साध्वी **रुक्मिणी** नाम नामतः ।
द्रौपदी त्वथ सञ्ज्ञस्तु शचीभागादनिन्दिता ।

द्रुपदस्य कुले जाता वेदिमध्यादनिन्दिता ।
सिद्धिर्धृतिश्च ये देव्यौ पञ्चानां मातरौ तु ते ।
कुन्ती माद्री च जज्ञाते मतिस्तु **सुबलात्मजा** ॥
इदमंशावतरणं श्रोतव्यमनसूयया ।
अंशावतरणं श्रुत्वा देवगन्धर्वरक्षसाम् ।
प्रभवाप्ययवित् प्राज्ञो न कृच्छ्रेष्ववसीदति ॥

आदिपर्व ॥

In the passages quoted above, we find that the origin of all the characters appearing in the Maha-bharata is traced to varieties of heavenly beings.

मानुषेषु मनुष्येन्द्र सम्भूता ये **दिवौकसः** ॥

The Devas and Asuras are described as having descended to the earth and taken the forms of rulers and chiefs and also as having continued their mutual animosities and quarrels here which finally led to the great battle at Kurukshetra. We have therefore to notice the significance of the main differences amongst themselves in the two different planes and of their appropriate relationship subsisting between the higher and the lower spheres. The general classifications of Devas and Asuras have been examined in detail as far as possible in the previous chapters. The following passage from the text itself will doubtless add to our conviction as to the correctness of the interpretation already given.

व्यापकं सर्वभूतेषु वर्तते दीपवन्मनः ।
आत्मप्रभावात्तं विद्यात्सर्वा ह्यात्मनि देवताः ।
मनस्यन्तर्हितं द्वारं देहमास्थाय मानुषम् ।
यत्तत्सदसदव्यक्तं स्वपित्यस्मिन्निदर्शनम् ॥
व्यक्तभेदमतीतोसौ चिन्मात्रं परिदृश्यते ।
सर्वभूतात्मभूतस्थं तमध्यात्मगुणं विदुः ।

लिप्सेत मनसा यश्च सङ्कल्पादैश्वरं गुणम् ।
आत्मप्रसादात्तं विद्यात्सर्वा ह्यात्मनि देवता:
एवं हि तपसा युंज्यादर्कवत्तमस: परम् ।
त्रैलोक्यप्रकृतिर्हेही तमसोन्ते महेश्वरम् ।
तपोह्यधिष्ठितं देवै स्तपोघ्नममुरै स्तम: ।
एतद्देवासुरैर्गुप्तं तदाहुर्ज्ञानलक्षणम् ।
सत्वं रजस्तमश्चेति **देवासुरगुणान्** विदु: ।
सत्वं देवगुणं विद्यादितरावासुरौ गुणौ ।
सत्वं मनस्तथा बुद्धिर्**देवा** इत्यभिशब्दिता: ।
निशादिका ये कथिता लोकानां कलुषा मता: ।
तैर्हीनं **यत्पुरं** शुद्धं बाह्याभ्यन्तरवर्त्तिनम् ।
सदानन्दमयं नित्यं भूत्वा तत्परमन्वियात् ।
व्यक्तं मृत्युमुखं विद्यादव्यक्तममृतं पदम् ।
निवृत्तिलक्षणम् धर्ममव्यक्तं ब्रह्म शाश्वतम् ।
क्रियायोगे च भेदाख्ये बहु संक्षिप्यते क्वचिन् ।
वसुरुद्रगणाद्येषु स्वानुभोगेन भोगत: ।
एवमेष पर: सत्वो नानारूपेण संस्थित: ।
संक्षिप्तो दृश्यते पश्चादेकरूपेण विष्ठित: ।
प्रकाशस्तपसो ज्ञानं लोके संशब्दितं **तप:** ।
रजस्तमोघ्नं यत्कर्म तपसस्तत्स्वलक्षणम् ।
भगवन्तमजं दिव्यं विष्णुमव्यक्तसंज्ञितम् ।
भावेन यान्ति शुद्धा ये ज्ञाननृभा निराशिष: ।
ज्ञात्वात्मस्थं हरिं चैव न निवर्त्तन्ति तेऽव्यया: ।
एतावदेतद्विज्ञानमेतदस्ति च नास्ति च ।
तृष्णाबद्धं जगत्सर्वं चक्रवत्परिवर्त्तते ।
विमतन्तुर्यथैवायमन्तस्थ: सर्वतो विसे ।
तृष्णातन्तुरनाद्यन्तस्तथा देहगत: सदा ।
सूच्या सूत्रं यथा वस्त्रे संसारयति वायक: ।
तद्वत्संसारसूत्रं हि तृष्णासूच्या निबध्यते ।

विकारं प्रकृतिं चैव पुरुषञ्च सनातनम् ।
यो यथावद्विजानाति स विमृष्टो विमुच्यते ।
याति नित्यं स सद्भावमात्मनो वै महध्रुवम्॥

शान्तिपर्व ॥

From the above quotation we obtain a very reasonable and simple explanation as to the ideas expressed by the words Devas and Asuras. The nature of the former is said to be Satwic and that of the latter is Rajasic and Tamasic. The former tends to the progress of Tapas and the latter to its obstruction. The satwic mind and Intellect are known as Devas.

सत्वं देवगुणं विद्यादितरावासुरौ गुणौ ।
सत्वं मनस्तथा बुद्धिर्हैवा इत्यभिशब्दिताः ।
तपो ह्यधिष्ठितं देवै स्तपोघ्नमसुरैस्तमः ॥

That which produces light or knowledge is called Tapas and it has to be secured by the annihilation of Rajas and Tamas, that is by the destruction of the Asuras.

प्रकाशस्तपसो ज्ञानं लोके संशब्दितं तपः ।
रजस्तमोघ्नं यत्कर्म तपसस्तत्स्वलक्षणम् ॥

In Puranic descriptions, nights and darkness represent sin and impurity, and the holy town is the blissful spot free from these defects. Nivriti or involutionary process is Dharma, Vyakta is mortality and Avyakta is the Eternal Vishnu, whom the wise and the sinless attain to.

निशादिका ये कथिता लोकानां कलुषा मताः ।
तैर्हीनं यत्पुरं शुद्धं बाह्याभ्यन्तरवर्त्तिनम् ।
सदानन्दमयं नित्यं भूत्वा तत्परमाविशेत् ।
व्यक्तं मृत्युमुखं विद्यादव्यक्तममृतं पदम् ।
निवृत्तिलक्षणं धर्ममव्यक्तं ब्रह्मशाश्वतम् ।

भगवन्तमजं दिव्यं विष्णुमव्यक्तसंज्ञितम् ।
भावेन यान्ति शुद्धा ये ज्ञानतृप्ता निराशिषः ।

In the process known as kriya-yoga, the One appearing as the many is reduced to a few, such as Vasus and Rudra-ganas, and in the end by further reduction, the real One is perceived.

क्रियायोगे च भेदाख्ये बहु संक्षिप्यते क्वचित्
वसुरुद्रगणाद्येषु स्वानुभोगेन भोगतः ।
एवमेष परः सत्वो नानारूपेण संस्थितः ।
संक्षिप्तो दृश्यते पश्चादेकरूपेण विष्ठितः ॥

The mankind is ever kept rotating like a wheel by the force of Desire. Desire acts with the thread of samsara, as the weaver's shuttle attached to the thread works up a cloth. He alone therefore who differentiates Purusha, Prakriti and Vikaras or evolved products, and understands them in their true aspects, gets out of the meshes and becomes free.

तृष्णाबद्धं जगत्सर्वं चक्रवत्परिवर्त्तते ।
सूच्या सूत्रं यथा वस्त्रे संसारयति वायकः ।
तद्वत्संसारसूत्रं हि तृष्णासूच्या निबध्यते ।
विकारं प्रकृतिञ्चैव पुरुषञ्च सनातनम् ।
यो यथावद्विजानाति स वितृष्णो विमुच्यते ॥

The explanations noticed here clearly place before our view, the most valuable and scientific processes practised and promulgated by the Rishis of old, with a view to save mankind from its endless bondage. The innumerable material conceptions each man is forced to carry with him and which produce constant worry and misfortunes, are required to be practically reduced by philosophical analysis to their fewer fundamental sources or causes such as Vasus and Rudra-ganas. The eight Vasus

and eleven Rudras as representing specific psychological facts have been explained in the previous chapters. In the performance of this difficult analysis and reduction, the Asuras will appear as obstructors, and they have to be boldly met in regular warfare and destroyed completely with the help of the Devas. Harder work has to be accomplished by still further involutionary processes, to arrive at the Avyakta-Bramhan which is the same as Vishnu. This is more or less the substance of all our religious stories, detailing practical instructions for the ultimate attainment of the summumbonum of human existence.

एतावदेतत् विज्ञानमेतदस्ति च नास्ति च ।

A plainer description of this most important and serious subject is neither possible nor necessary. In our sacred religious texts therefore, there is no human history treating of the life or exploits of a comparatively insignificant deceased monarch; nor is there the geographical description of a narrow strip of land on the surface of this material earth where the said ruler displayed his evanescent human greatness. No true Hindu poet will stoop to perpetuate by his poem the life of a human being however great he might appear in the estimation of the general public. It is a prohibited work and the poet will be condemned in the literary circle. The Rishis would be unhesitatingly acknowledged as holding far higher and more honourable position than that of the greatest of poets. The modern types of critics in the land who thoughtlessly attribute the authorship of human histories to the ancient Rishis are therefore more innocent than foreigners, in the knowledge of their own affairs. Our local civilized gentlemen have invariably forgotten their own mother tongue in their erudition in foreign languages. They have also sadly forgotten the

local customs and habits in their mania for foreign substitutes especially of an inartistic kind, unsuited to local requirements and uncared for in foreign countries themselves. Instead of maintaining by a wise policy of noninterference, the grand position thus obtained far above the level of their inferior countrymen, some of them unforunately have turned round from that height against their own kith and kin and begun to meddle with the country's sacred religion, which they have long neglected, despised and virtually relinquished. Surely this is more than the most patient could bear.

रूक्षस्याऽमधुरस्य चाऽतिमलिनच्छायस्य धृष्टस्य च
क्षुद्रस्य क्षतकारिणोऽतिचपलस्याह्लादविच्छेदिनः।
येयं निम्बफलेषु काक भवतस्तिक्तेषु नैसर्गिकी
प्रीतिस्तत्सदृशं विधेर्विलसितं निष्पन्नमेताचिरात्॥

Having thus far noticed in detail the general significance of the Devas and the Asuras as introduced in the text, a cursory examination of some of their classifications specified in the passages quoted, may suffice for our present purpose.

The chief characters such as, Jarasandha, Sisupala Salya, Dhrishtaketu, Ugrasena, Salwa, Brihadratha, Chandra-varma, Rishika, Kasi-raja, Pandya-raja, Derada, Dentavaktra, Rukmi and Kamsa are said to be the transformations of Asuras and Danavas. Sakuni represents Dwapara and Duryodhana stands for Kali. The hundred brothers of Duryodhana are described as the reappearance of Pulastyas or the Rakshasas connected with Ravana of the Ramayana. Drona comes from Brihaspathi, Aswastama from Mahadeva and Antaka. Bhishma represents the youngest of the Vasus. Devaka and Dhritarashtra descend from Gantharvas. Kripa is from Rudragana. Satyaki, Drupada, Krita-varma, Virata, and Pandu are from Marut-gana. Yudhishtira and

Vidura are from Dharma, Bhima from Vayu, Arjuna from Indra and Nakula and Sahadeva from the Aswins. Abhimanyu is from Varcha son of Soma. Drishta-dyumna and Sikhandi are from Agni or fire. The five sons of Droupadi are from Viswandeva-gana, Karna from the sun; Vasudeva is Narayana, Baladeva is Sesha or Ananta and Pradyumna is Sanat-kumara. The sixteen thousand Devees or wives of Krishna represent the Apsara-gana. Rukmini is Lekshmi and Droupadi is from Indrani.

Kunti the mother of the Pandavas represents Sidhi or attainment of yoga; and Madri stands for Dhriti or resolution or self-command. Gandhari the mother of the Kurus represents mathi or mind or desire.

Thus in the classification of the species of characters introduced in the text, we find, Danavas, Asuras, Dwapara, Kali, Pulastyas, Brihaspati, Mahadeva and Antaka, Vasus, Rudra-gana, Marut-gana, Dharma, Vayu, Indra, Aswins, Varcha, Agni, Viswa-deva-gana, Narayana, Sesha, Sanat-kumara, Apsara-gana, Lekshmi, Indrani, Sidhi, Dhriti and Mathi.

The observations made above with regard to the formations of the chief characters, will, it is confidently hoped amply suffice to convince every reader, who could be credited with sympathy, sincerity and reason, of the probability of arriving at the correct interpretation, if the present method of enquiry is followed in close touch with the text itself, without being puzzled or led astray by the mere charm for the grand names of modern critics, who have neither taken the necessary trouble, nor noticed the real clues for the correct understanding of the subject as a whole. Our interest in the matter is entirely of a different type, and no one has any reason to complain against our anxiety to be benefited by seeking for the truths and religious instruc-

tions lying under-neath. In going through the very first Parva of the text, several matters of this kind have been already enquired into, more fully than the scope of this little essay would permit. We must therefore proceed with more than the present speed.

7. *Summary of the epic as given in the text.* Leaving out for the present the collateral anecdotes and the descriptive details with which the text is elaborated, it is desirable to form a clear idea of the main story as mentioned in the Maha-bharata itself. This will no doubt direct our chief attention to the discovery of some cogent meaning for the important portion of the story as running through the central thread of the narrative. It is not very unlikely that a careful examination of the modern criticisms might even disclose, that the critic, in spite of his vehement attacks, has missed to notice this simple matter.

वैशम्पायनउवाच ॥

शृणु राजन्यथा भेदः कुरुपाण्डवयोरभूत् ।
राज्यार्थे द्यूतसम्भूतो वनवासस्तथैव च ।
यथा च युद्धमभवत् पृथिवीक्षयकारकम् ।
तत्तेहं कथयिष्यामि पृच्छते भरतर्षभ ।
मृते पितरि ते वीरा वनादेत्य स्वमन्दिरम् ।
न चिरादेव विद्वांसो वेदे धनुषि चाभवन् ।
तांस्तथा सत्ववीर्यौजः सम्पन्नान् पौरसम्मतान् ।
नामृष्यन् कुरवो दृष्ट्वा पाण्डवान् श्रीयशोभृतः ।
ततो दुर्योधनः क्रूरः कर्णश्च सह सौबलः ।
तेषां निग्रहनिर्वासान् विविधांस्ते समारभन् ।
ततो दुर्योधनः क्रूरः कुलिङ्गस्य मते स्थितः ।
पाण्डवान् विविधोपायै राज्यहेतोरपीडयत् ।
ददावथ विषं पापो भीमाय धृतराष्ट्रजः ।
जरयामास तद्वीरः सहान्नेन वृकोदरः ।
प्रमाणकोट्यां संसुप्तं पुनर्बध्वा वृकोदरम् ।

तोयेषु भीमं गङ्गायाः प्रक्षिप्य पुरमाव्रजत् ।
यदा विबुद्धः कौन्तेयस्तदा संछिद्य बन्धनम् ।
उदतिष्ठन्महाबाहुर्भीमसेनो गतव्यथः ।
आशीविषैः कृष्णसर्पैः सुप्तं चैनमदंशयत् ।
सर्वेष्वेवाङ्गदेशेषु न ममार स शत्रुहा ।
ततः सम्मन्त्र्य सचिवैर्वृषदुःशासनादिभिः ।
धृतराष्ट्रमनुज्ञाप्य जातुषं गृहमादिशत् ।
ततः सम्प्राप्य कौन्तेया नगरं वारणावतम् ।
न्यवसन्त महात्मानो मात्रासहपरन्तपाः ।
धृतराष्ट्रेण चाज्ञप्ता उषिता जातुषे गृहे ।
पुरोचनादरक्षमाणाः संवत्सरमतन्द्रिताः ।
सुरङ्गां कारयित्वा तु विदुरेण प्रचोदिताः ।
आदीप्य जातुषं वेश्म दग्ध्वा चैव पुरोचनम् ।
प्राद्रवन् भयसंत्रिग्ना मात्रा सह परन्तपाः ।
ददृशुर्दारुणं रक्षो हिडिम्बं वननिर्झरे ।
हत्वा चैतं राक्षसेन्द्रं भीताः समवबोधनात् ।
निशि सम्प्राद्रवन् पार्था धार्तराष्ट्रभयार्दिताः ।
प्राप्ता हिडिम्बा भीमेन यत्र जातो घटोत्कचः ।
एकचक्रां ततो गत्वा पाण्डवाः संशितव्रताः ।
तत्राससाद क्षुधितं पुरुषादं वृकोदरः ।
भीमसेनो महाबाहुर्बकं नाम महाबलम् ।
निहत्य तरसा वीरो नागरान् पर्यसान्त्वयत् ।
ततस्ते शुश्रुवुः कृष्णां पञ्चालेषु स्वयंवराम् ।
श्रुत्वा चैवाभ्यगच्छन्त गत्वा चैवालभन्त ताम् ।
ते तत्र द्रौपदीं लब्ध्वा परिसंवत्सरोषिताः ।
विदिता हास्तिनपुरं प्रत्याजग्मुररिन्दमाः ।
ते उक्ता धृतराष्ट्रेण राज्ञा शान्तनवेन च ।
भ्रातृभिर्विग्रहस्तात कथं वो न भवेदिति ।
अस्माभिः खाण्डवप्रस्थे युष्मद्वासोनुचिन्तितः ।
तयोस्ते क्वचनाज्जग्मुः सह सर्वैः सुहृज्जनैः ।

तत्र ते न्यवसन् पार्थाः संवत्सरगणान् बहून् ।
ततो निमित्ते कस्मिंश्चिद्धर्मराजो युधिष्ठिरः ।
वनं प्रस्थापयामास तेजस्वी सत्यविक्रमः ।
अर्जुनं पुरुषव्याघ्रं स्थिरात्मानं गुणैर्युतम् ।
स वै संवत्सरं पूर्णं मासं चैकं वने वसन् ।
तीर्थयात्रां च कृतवान् नागकन्यामवाप च ।
पाण्ड्यस्य तनयां लब्ध्वा तत्र तास्यां सहोषितः ।
ततोऽगच्छद्धृषीकेशं द्वारवत्यां कदाचन ।
लब्धवांस्तत्र वीभत्सुर्भार्यां राजीवलोचनाम् ।
अनुज्ञां वासुदेवस्य सुभद्रां भद्रभाषिणीं ।
अतर्पयच्च कौन्तेयः खाण्डवे हव्यवाहनम् ।
पार्थायाग्निर्ददौ चापि गाण्डीवं धनुरुत्तमम् ।
इषुधी चाक्षयौ बाणै रथं च कपिलक्षणम् ।
मोक्षयमास बीभत्सुर्मयं यत्र महासुरम् ।
स चकार सभां दिव्यां सर्वरत्नसमाचिताम् ।
तस्यां दुर्योधनो मन्दो लोभं चक्रे सुदुर्मतिः ।
ततोऽक्षैर्वञ्चयित्वा च सौबलेन युधिष्ठिरम् ।
वनं प्रस्थापयामास समवर्षाणि पञ्च च ।
अज्ञातमेकं राष्ट्रे च ततो वर्षं त्रयोदशम् ।
ततश्चतुर्दशे वर्षे याचमानाः स्वकं वसु ।
नालभन्त महाराज ततो युद्धमवर्त्तत ।
ततस्ते क्षत्रमुत्साद्य हत्वा दुर्योधनं नृपम् ।
राज्ये विहतभूयिष्ठं प्रत्यपद्यन्त पाण्डवाः ।
इष्ट्वा क्रतूंश्च विविधानश्वमेधादिकान् बहून् ।
धृतराष्ट्रे गते स्वर्गं विदुरे पञ्चतां गते ।
गमयित्वा क्रियां स्वर्ग्यां राज्ञाममिततेजसाम् ।
स्वं धाम याते वार्ष्णेये कृष्णदारान् प्ररक्ष्यच ।
महाप्रस्थानिकं कृत्वा गताः स्वर्गमनुत्तमम् ॥

आदिपर्व ॥

"O. king! I shall narrate to you how the quarrel arose between the Pandavas and the Kurus for the Kingdom, how the gambling took place ending in the banishment of the Pandavas to the forest, and how the great battle was fought causing total destruction on both sides. After the death of Pandu, the Pandavas well-versed in archery and learning returned home from the forest. Duryodhana, Karna, Sakuni and other Kurus grew jealous of them and began to tease them in various ways with the object of depriving them of their claims to the Kingdom. Duryodhana poisoned Bhima but he was not affected by the poison. When Bhima was sleeping in Premana-Koti, he was bound up and thrown into the Ganges, but when he woke up he released himself easily. Again when he was asleep, serpents were caused to bite him all over the body which also did not hurt him. They were forced afterwards with the permission of Dhritarashtra to remove themselves to a house built of wax and other combustible substances, where they lived for one year. At the advice of Vidura, they escaped with their mother, by an under-ground passage, setting fire to the house in which Purochana its keeper was burnt up. In the forest they met a Rakshasa named Hidimba whom they killed and Bhima married Hindimbaa who gave birth to a son named Ghatotkacha. Then they went to the village named Ekachakra where Bhima destroyed Beka and saved the villagers. Having heard of the proposal of the marriage of Panchali they went to the Panchalas, obtained her in marriage and lived there for one year. Then they returned to Hastinapura and at the request of Dhritarashtra and Bhishma removed themselves to Khandava-Prestha where they lived for several years. Then for some special reason, Yudhishtira sent Arjuna to the forest who remained there for one

year and one month. During this time he visited several holy centres and obtained in marriage a Naga woman and the daughter of Pandya Raja. He then went to Dwaraka and married Subhadra, sister of Sri Krishna. He burnt down the Khandava forest and obtained from Agni the great bow named Gandeva with the quiver and arrows, as well as a car with the emblem of Hanumat. Arjuna saved Maya from the fire and he constructed a grand Sabha or Assembly Hall for the Pandavas. Duryodhana coveted this building and deceived Yudhishtira through Sakuni in the gambling. The Pandavas were then compelled to live in the forest for twelve years and another year without being known to any one. In the fourteenth year they applied for their share in the kingdom which being refused, the war began. In the battle Duryodhana was killed along with all the Kshethriyas, and the Pandavas ruled over the Kingdom. They performed Aswa-medhas and several other sacrifices, and when Dhrita rashtra and Vidura died, they performed their funeral ceremonies. Afterwards when Sri Krishna left the earth and returned to Heaven, they protected his wives and started to the forest from which they also finally returned to Heaven."

From the above narration of the main story, we find, that after the death of Pandu in the forest the Pandavas returned home greatly skilled in literature and warfare. The Kurus grew jealous of their attainments and attempted their destruction in various ways. They commenced their evil work with Bhima whom they first poisoned, but he was not hurt. Then they threw him into the Ganges while sleeping in Pramana-koti, but when he awoke, he safely got ashore. Black serpents were afterwards procured which bit him all over his body while sleeping. Bhima was not however injured. Thus we see that the story starts with

attempts against Bhima's life. This itself is somewhat significant, as Bhima is represented as the son of Vayu. The place named *Pramana-koti*, where he is said to have been sleeping deserves notice, and the black serpents that bit him are not probably meaningless. Pramana-koti literally means, the extremity of a scale or measure. The Ganges has been long noticed as representing the sushumna nadi. Thus the whole description appears to refer to the practice of yoga at the Muladhar-chakra with the help of Pranayama, the black serpents being the tamasic thoughts, which invariably rush in at the time causing obstruction to yoga. Similarly the waxen house and the Khandava forest which were burnt down refer to some obstructive items demanding destruction. The Eka-chakra village in which the Pandavas had to live for some time, is suggestive of some technical item by the very name, and the Rakshasa named Beka whom Bhima killed there, has been already noticed as representing Pride. The marriage of Panchali and the significance of that name may be dealt with somewhat fully later on. Maya, the architect who was saved by Arjuna, in the Khandava fire, is said to have constructed a Sabha for the Pandavas which created the jealousy of Duryodhana. Yudhishtira was then induced to play at dice with the Kurus where he lost everything. In this connection it may be interesting to note that Sabha itself means a gambling house, especially as it was constructed by the Asura architect, and that the word Aksha used to denote gambling, gives the clue for the subsequent exile in the forest. ततोऽक्षैर्वञ्चयित्वा ।। The Akshas plainly refer to the senses and the play or gambling therefore denotes their domination in the material world. The exile for twelve or thirteen years, the subsequent battle at Kuru-kshetra and the final ascension to heaven, all demand more than a passing remark, and they shall be

taken up again in their respective places. In the meantime, we may note even in the above quotation, that the result of the battle is described as the extinction of the kshetrom.

ततस्ते क्षत्रमुत्साद्य हत्वा दुर्योधनं नृपम् ।
राज्यं विहतभूयिष्ठं प्रत्यपद्यन्त पाण्डवाः ॥

It is hoped that the previous remarks on Bramha-khetrom are not by this time entirely forgotten. In the light of our simple interpretations, as guided by the clues from the texts themselves, we can clearly perceive that the main story as a whole, does not savour of a historical description. The claims set forth for a kingdom, the loss of it by gambling or other evil incident, the consequent exile in the forest, a subsequent battle and victory, a righteous rule and the final ascension to heaven, are more or less the general incidents in the Maha-bharata and the Ramayana as well as in the Nala-charitra. We have therefore better reasons to start with a belief in the probable correctness of our method of interpretation, rather than to respect without proper proof the views of modern pandits and critics, expressed without any reason whatever, except perhaps induced by the natural presumption and prejudice against everything holy and divine so commonly prevailing in the present state of our affairs.

8. *The origin of the Pandavas, Kurus and their teachers. Panchali's marriage, destruction of Beka, settlement at Indra-prestha and the burning of the Khandava Forest.*

Having thus far dealt with the subject almost confining to introductory observations and warnings against future mistakes, it is now convenient to run over the text in the order of Parvas into which it is divided. The Adi-parva

from which most of the above quotations have been taken, further contains detailed descriptions regarding the following important matters.

a. The stories connected with the origin of some of the illustrious ancestors of the Pandavas and the Kurus.

b. The origin of the five Pandavas and a hundred Kurus, also, of Panchali and her marriage.

c. The origin of Drona, Kripa, Dhowmya &c.

d. The destruction of Beka at Eka-chakra.

e. The Pandavas' obtaining half the country and settling at Indra-prastha.

f. The destruction of the Khandava forest. The descriptions given in the text may be dealt with in the above order.

ययातिर्नाहुषः सम्राडासीत्सत्यपराक्रमः ।
तस्य पुत्राः महेष्वासाः सर्वैः समुदिता गुणैः ।
देवयान्यामजायेतां यदुस्तुर्वसुरेव च ।
द्रुह्युश्चानुश्च पूरुश्च शर्मिष्ठायाञ्च जज्ञिरे ।
यदुं च तुर्वसुं चोभौ द्रुह्युं चैव सहानुजम् ।
अन्तेषु स विनिक्षिप्य नाहुषः स्वात्मजान् सुतान् ।
दत्वा च पूरवे राज्यं वनवासाय दीक्षितः ।
पुरात्स निर्ययौ राजा सभार्यस्तप उत्तमम् ।
यदोस्तु **यादवा** जातास्तुर्वसोर्**यवनाः** स्मृताः ।
द्रुह्योः सुतास्तु वै **भोजा** अनोस्तु **म्लेच्छ**जातयः ।
पूरोस्तु **पौरवो** वंशो यत्र जातोसि पार्थिव ॥

Those interested in obtaining more details are referred to the text itself. It is sufficient here to notice the portions likely to furnish clues to a reasonable explanation of the subject. Yayathi, the son of Nahusha, is said to have married two wives, Devayani the daughter of Sukra and

Sarmishta the daughter of Vrishaparva the king of the Asuras. Two sons named Yadu and T urvasu were born of Devayani and three by Sarmishta named Druhyu, Anu and Puru. The four elder sons having disobeyed the father, the youngest Puru was offered the throne. Yayati then left to the forest for tapas with his two wives. Yadu's descendants are known as Yadavas; Turvasus; Yavanas; Druhyus's Bhojas; and Anu's Mlechas. The successors of Pu ru became the Pouravas forming the main line of the dynasty.

Thus far the story is plain enough on a superficial view. But if we look into it a little deeper, insurmountable difficulties present themselves before us. The king of he Asuras and their preceptor Suk ra are both described as fathers-in-law of Yayati. How could this corroborate the interpretation of the story as human history, except by condemning the whole in the usual manner, as interpolation or poetical fancy ? These are probably the only two methods provided as yet in this material world, for the purpose of reviewing a subject without its study. No modern author of any literary or scientific subject would however brook such a criticism, wheresoever it may proceed from. Such criticisms may therefore be boldly ignored in going through the productions of our venerable Rishis. Every proper name introduced in the quotation has its technical meaning, an examination of which is sure to disclose the superfluity and presumptuousness of the current remarks.

निरुक्तम् ॥

यदवः । यमुउपरमे । यम्यते नियम्यते आचार्येण अपथवृत्ताः ।

" Directed by the Guru from the wrong path to the right and hence called Yadavas"

तुर्वशाः ॥ तुर्वीहिंसायां । हिंसन्तिप्राणिनः । हिंस्यन्तेव्याघ्यादिभिर्वा । चतुर्षु धर्मार्थकाममोक्षेषु वश एषामिति चतुर्वशाः सन्तः चकारलोपेन तुर्वशाः॥

" Referring to cruel treatment towards living creatures, or being cruelly treated by disease etc, or also being subject to Dharma, Artha, Kama and Moksha they are called Turvasus."

द्रुह्यवः ॥ द्रुहजिघांसायां द्रोहम्परेषामिच्छन्ति । परहिंसारुचयोहिप्रायेण मनुष्याः ॥

"Longing for the injury of others and hence Druhyus."

अनवः ॥ अन-प्राणने,ज्ञानवत्वादेतेषांधर्मायनुष्ठानात् प्राणनस्य फलवत्वात् अनन्तीत्युच्यन्ते । इतरे पश्वादयो ज्ञानहीनत्वात् निष्फलप्राणनाः ॥

" Applying to man as a living creature, as distinguished from the remaining animals devoid of knowledge and therefore not reckoned as living."

पूरवः ॥ पूरयितव्याः कामनां । पूताःशुद्धाःस्नानार्थिभिःइत्यर्थः ॥

" Becoming pure by holy baths &c. are Purus."

The names Deva-yani and Sarmishta probably denote two opposite tendencies, the former referring to Deva-yana or heavenly path, being the daughter of Sukra, and the latter to material happiness, being the daughter of an Asura king. Yayati denotes the capacity to go in all directons.

Without searching for further explanations we may proceed with the next story of Dushyanta. He married Sakuntala in the forest and a son named Bharata was born of her, from whom the family is said to have afterwards taken its name *Bharata-vamsa*. The well-known natak of Kalidasa called the *Sakuntala*, celebrates this story. Sakuntala is said to have been the daughter of Viswamitra by Menaka who was sent down by Indra to disturb the sage's austerities. Menaka left her child in a solitary forest where it was taken care of by Sakuntas or birds and hence the name Sakuntala. The child was found by the sage Kanva

and brought up as his own daughter in his hermitage. Dushyanta a descendant of Puru went to this hermitage, pursuing a deer while hunting in the forest. Sakuntala was met by him seated lonely and he fell in love with her. He then married her at the spot in accordance with the gantharva form of marriage and returned to the capital. Then a son named Bharata was born in the hermitage. When the boy was six years of age, Sakuntala at the instance of Kanva, went to Dushyanta with her son. For fear of public scandal Dushyanta at first denied all knowledge of having married Sakuntala, but when a heavenly voice told him that she was his lawful wife, he accepted both the mother and the son. After his long rule, when he retired to the forest in his old age, Bharata succeeded to the throne. The story as told in the text is not less interesting than the famous play of Kalidasa. Full reading of the text will not be a waste of time, as it will be evident from the very simple method of narration in the commonest Anushtup metre, what command the ancient authors possessed over the sanskrit language. The description given above is the main outline of the famous story of Sakuntala, so far as the popular idea of the whole matter is concerned; and the same story is the basis for the Puranic conception of Bharata-vamsa as connected with the birth of Bharata in Kanva's hermitage. It is with the latter however that the Pandit as well as the modern critic are interested, and they have been utilising their individual ingenuities to explain the import of the story, without caring to see whether the names introduced in the narrative contain in themselves anything worth noting, in spite of the explanations furnished in the text itself for some of them. The name Sakuntala is said to be derived from sakuntas or birds which took care of the child while lying in the forest.

शयानं शयने रम्ये मेनका वाक्यमब्रवीत् ।
महर्षेरुग्रतपसस्तेजस्त्वमसि भामिनी ।
तं वने विजने गर्भं सिंहव्याघ्रसमाकुले ।
दृष्ट्वा शयानं शकुनाः समन्तात्पर्यवारयन् ।
नेमां हिंस्युर्वने बालां क्रव्यादामांसगृद्धिभिः ।
अब्रुवन् शकुनाः सर्वे कलं मधुरभाषिणः ।
विश्वामित्रसुतां ब्रह्मन्यासभूतां भरस्व वै ।
कामक्रोधावजितवान् सखा ते कौशिकीं गतः ।
तस्मात्पोषय तत्पुत्रीं दयावानिति तेऽब्रुवन् ।
निर्जने तु वने यस्माच्छकुन्तैः परिवारिता ।
शकुन्तळेति नामास्याः कृतं चापि ततो मया ॥

Sakuntala is here described as the spirit or energy of Viswamitra, and in the Puranic descriptions the birds generally refer to Akshas or dice and also therefore to Akshas or the senses.

उत्पतन्तः **खगा** वाक्यमेतदाहुस्ततो नळम् ।
वय**मक्षा** सुदुर्बुद्धे तव वासोजिहीर्षवः ।
आगता न हि नः प्रीतिः सवाससि गते त्वयि ॥
वनपर्व ॥

The Akshas in the form of birds are said to have taken away the clothing of king Nala from his body while roaming in the forest, forcing him to go naked. We can clearly perceive that Sakuntala is thus connected with the senses by some specific philosophical relation. The term Bharata as referring to Karma-yoga has been explained in detail in the previous chapters. Its root-meaning from Bhar, to support, indicating the power of supporting man or saving him from perdition is not omitted even in the present description.

तस्माद्भरस्व दुष्यन्त पुत्रं शाकुन्तळं नृप ।
सुभूतिरेषा न त्याज्या जीवितं जीवयात्मजम् ।

शाकुन्तळं महात्मानं दुष्यन्त भर पौरवम् ।
भर्त्तव्यायं त्वया यस्मादस्माकं वचनादपि ।
तस्माद्भरत्वयं नाम्ना भरतो नाम ते सुतः ।
भरताद्भारती कीर्त्तिर्येनेदं भारतं कुलम् ।
अपरे ये च पूर्वे च भारता इति तेऽभवन् ॥

The word Subhuti here is worth noting as meaning both a son and the yogic power as applied to Bharata. Viswamitra represents manana or Meditation and philosophising, and Kanva literally means intelligence. Menaka has been long noticed as one of the processes of yoga.

मेनस्य मेनका कन्या ब्रह्मणो हृष्टचेतसः ।
सर्वाश्च ब्रह्मवादिन्यो **महायोगाश्च** ताः स्मृताः ॥

Sakuntala the mother of Bharata is thus the production of Viswamitra and Menaka combined. It is connected with some preparatory training of the senses, Akshas or birds, and fostered by Kanva or developed by the intellect. Bharata or Karma-yoga has to be created and started by Sakuntala. The whole of the explanation here given is the simple result of gathering the meanings of each term used, and is not derived from any far-fetched imagination. Bharata is said to have been in the womb of his mother for three full years. This is no ordinary incident in human life.

त्रिषु वर्षेषु पूर्णेषु प्रजायत शकुन्तळा ।
रूपौदार्यगुणोपेतं दौष्यन्तिं जनमेजय ।
त्रिषु वर्षेषु पूर्णेषु प्रजातोयमरिन्दमः ।
अद्यायं मन्नियोगात्तु तवाह्वानं प्रतीक्षते ॥

In his sixth year Bharata is described to have been able to meet Asuras, lions and other wild animals.

षड्वर्षेषु ततो बालः कण्वाश्रमपदं प्रति ।
व्याघ्रान् सिंहान् वराहांश्च वृकांश्च महिषान् तथा ।

बध्वा वृक्षेषु दौष्यन्तिराश्रमस्य समन्ततः ।
आरुरोह द्रुमांश्चैव क्रीडन् स परिधावति ।
ततश्च राक्षसान् सर्वान् पिशाचांश्च रिपून् रणे ।
मुष्टियुद्धेन तान् हत्वा ऋषीनाराधयत्तदा ॥

Sakuntala could travel in the higher regions of Indra Varuna &c, and which woman or man in human history is capable of performing such feats?

क्षितौ चरसि राजन् त्वमन्तरिक्षे चराम्यहम् ।
महेन्द्रस्य कुबेरस्य यमस्य वरुणस्य च ।
भवनान्यनुसंयामि प्रभावं पश्य मे नृप ॥

If therefore the current interpretations as human history should still be established, every term used in the text should be ignored with its plain derivative meaning, and every description should be declared an interpolation or exaggeration. But were is the authority to decry everything mentioned within the text and what is the reason to overlook the clues and definitions specially funished therein? Let the readers consider for themselves the substance and value of the interpretations and criticisms offered after such eliminations. If they still appear to be acceptable to any one, it must be confessed that they could neither be in the interest of our religion nor in favour of our national prestige. How much importance could be attributed to Bharata as a mere son of Sakuntala a woman of the forest, and born of a king while he went ahunting? Taking the incidents narrated as they are, they appear to possess no special excellence in the general plot of the composition, nor to serve any useful purpose for a Hindu as a religious reading or a moral lesson. Every townsman must get enamoured of a woman in the forest if he should become a gentleman, is perhaps the direct moral teaching conveyed by the story. It is strange that opinions in regard to such subjects are

somehow formed without forethought and even retained without afterthought.

प्राक्पादयोः पतति खादति पृष्ठमांसम्
कर्णे कलं किमपि रौति शनैर्विचित्रम्।
छिद्रं निरूप्य सहसा प्रविशत्यशङ्कः
सर्वं खलस्य चरितं मशकः करोति ॥

We have seen from the passage here quoted that the illustrious Bharata-vamsa starts with Bharata son of Sakuntala, and this seems to be admitted on all hands without further dispute.

भरताद्भारतीकीर्त्तिर्यैनेदं **भारतं कुलम्**।

His predecessors are also styled Bharatas only from this very fact.

अपरे ये च पूर्वे च भारता इति तेऽभवन्।

The next important name in the narrative is that of Kuru from whom similarly the Kuru-vamsa took its name. He is said to have been the son of Samvarana and Tapati daughter of the Sun. During the reign of Samvarana a great famine extending to twelve years took place. He fled from the country, being overcome by the Panchalas and concealed himself for a thousand years in the western countries. He got back his kingdom afterwards with the help of the sage Vasishta. His son Kuru built Kuru-kshetrem by his penance.

ततः संवरणात्सौरी तपती सुषुवे **कुरुम्**।
राजत्वे तं प्रजाः सर्वा धर्मज्ञ इति वव्रिरे।
महिम्ना तस्य कुरवो लेभिरे प्रत्ययं भृशम्।
तस्य नाम्नाभिविख्यातं पृथिव्यां कुरुजाङ्गलम्।
कुरुक्षेत्रं स तपसा पुण्यं चक्रे महातपाः ॥

The whole story is specially interesting and noteworthy. The wife of Samvarana and mother of Kuru is said to be

the daughter of the sun named Tapati. Vasishta obtained her from the Sun to be married to Samvarana

ततः सर्वानवद्याङ्गीं तपतीं **तपनः** स्वयम् ।
ददौ संवरणस्यार्थे वसिष्ठाय महात्मने ।
प्रतिजग्राह तां कन्यां महर्षिस्तपतीं तदा ।
वसिष्ठोथ विसृष्टस्तु पुनरेवाजगाम ह ।
तस्यां सञ्जनयामास कुरुं संवरणो नृपः ।
तपत्यां तपतां श्रेष्ठ तापत्यस्त्वं ततोर्जुन ॥

Let us now look into the meanings of the terms used here. Panchala refers to *Sastras* in general including both karma-kanda and gnana kanda, the Dekshina and the Uttara Panchalas.

पञ्चानां विषयाणां अन्यतो अनवगतानां प्रकाशनाय अलं इति पाञ्चालं शास्त्रम् ॥

पितृहूर्दक्षिणः कर्णः उत्तरो देवहूस्मृतः ।
प्रवृत्तश्च निवृत्तश्च **शास्त्रं पाञ्चाल**संज्ञितम् ॥

Samvarana denotes retired or secluded state, particularly by the subjugation of the senses. The Panchalas' overcoming Samvarana and the latter's flight and concealment as well as his regaining the kingdom and marriage of Tapati by the intervention of sage Vasishta, are all relevantly significant. With the above definitions of terms, it would not be difficult to see that Kuru and Kuru-kshetra signify important factors connected with karma-yoga proper. Tapati the mother of Kuru clearly points to Tapas. Vasishta's going to the regions of the sun and obtaining his daughter from there to be married to Samvarana on the earth, are detailed in as plain a language as possible. It has therefore yet to be divined how this is going to be converted into human history. The sun and his daughter should perhaps be eliminated altogether by some ingenious criticism to

establish the purely human character of Kuru. Without so much trouble, it might be more easy to eliminate Kuru himself and the stories in the text as a whole. What harm is there if this is done? It would be a very wise act and would save so much criticism. It would indeed be wiser still if the critic eliminates himself from all this profitless and thankless task and save the poor religious folk from unnecessary confusion. Besides the common name of Soma-vamsa, we have now seen how the same dynasty took special names such as, Pourava, Bharata and Kuru signifying definite scientific facts, instead of meaningless irrelevancies.

b. We may now proceed with the origin of the Pandavas and the hundred Kurus directly connected with the main story. It is better to trace two or three generations backwards to obtain a clear idea of the subject. We may start with the origin of Santanu and his son Bhishma, as both of them are known to be important characters in the Maha-bharata. Santanu is described to have been originally a king of the Sury-vamsa, named Maha-bhishak. While he was enjoying swarga, he was cursed to be reborn for having looked at Ganga in her naked form. At his own choice he came down as the son of Pratipa in the Soma-vamsa. Ganga also returned from swarga thinking of Maha-bhishak and therefore became the wife of Santanu. In the meantime the eight Vasus were cursed by Vasishta to be born on the earth for having interfered with his celebrated cow named Nandini the daughter of Kasyapa. During their down fall from the heavens, they met Ganga returning from swarga and prayed to her to be their mother in their rebirth. She consented and the eight Vasus were born of of her by Santanu, but the first seven, she killed immediately after their birth. At the request of Santanu, she saved the eighth son but left Santanu finally for having violated a

vow for noninterference with her conduct. The last son was the Vasu named Dyu who actually took Vasishta's cow and thus perpetrated the crime. He was therefore ordered to remain long on the earth by Vasishta, and he became the famous Bhishma in the great Epic. This is the substance of the narrative in ordinary plain language But a reference to the points in particu lar must strike every thinking man of their inapplicability to human affairs. Without further comments therefore, the technical meanings that may be gathered conven iently from the names themselves, may be carefully enquired into. Maha-bhishak, Pratipa, Santanu and Dyu are particu larly noteworthy, irrespective of the connections of Ganga and the Vasus. Maha-bhishak points to the great remedy sought for overcoming the worldly miseries. Pratipa denotes the tendency to turn back or nivriti-marga Santanu represents the peaceful state of mind attained by the subjugati on of the senses. Dyu literally means brightness, fire or light. Santanu is said to be so named because he was born after his father Pratipa attained peacefulness of mind.

प्रतीपस्य सुतो राजा शान्तनुर्लोकविश्रुतः ।
शान्तस्य जज्ञे सन्तानस्तस्मादासीत्स **शान्तनुः** ।
संस्मरंश्चाक्षयांल्लोकान्विजातान् स्वेन कर्मणा ।
पुण्यकर्मकृदेवासीच्छान्तनुः कुरुसत्तमः ॥

Nandini the cow of Vasishta represented as the daughter of Surabhi or virtue and grand daughter of Deksha, refers to Ananda or divine happiness the result of devotion and Tapas. The drinking of this cow's milk makes man young and live for ten thousand years.

दक्षस्य दुहिता या तु सुरभीत्यभिशब्दिता ।
गां प्रजाता तु सा देवी कश्यपाद्भरतर्षभ ।
नन्दिनीं नाम राजेन्द्र सर्वकामदुघां शुभाम् ।

अस्याः क्षीरं पिबेन्मर्त्यः स्वादु यो वै सुमध्यमे ।
दशवर्षसहस्राणि स जीवेत्स्थिरयौवनः ।

The son of Santanu by Ganga, by his devotion and celebacy became Bhishma the terrible. He is said to be blessed with the power of retaining life as long as he wants. His name is Deva-vratha and represents Bhakti-yoga.

स तु **देवव्रतो** नाम गाङ्गेय इति चाभवत् ।
अद्य प्रभृति मे दाश ब्रह्मचर्यं भविष्यति ।
अपुत्रस्यापि मे लोका भविष्यन्त्यक्षया दिवि ।
परित्यजाम्यहं राज्यं मैथुनं चापि सर्वशः ।
ऊर्ध्वरेता भविष्यामि दाश सत्यं ब्रवीमि ते ।
ततोऽन्तरिक्षेऽप्सरसो देवाः सर्षिगणास्तदा ।
अभ्यवर्षन्त कुसुमैः **भीष्मो** यामेति चाब्रुवन् ।
तच्छ्रुत्वा दुष्करं कर्म कृतं भीष्मेण शान्तनुः ।
स्वच्छन्दमरणं तुष्टो ददौ तस्मै महात्मने ॥

Besides the river Ganga, Santanu is said to have married another wife named Satyavathi. Her story and origin are specially interesting as they contain technicalities worthy of notice. She is described to have been originally the mind-born daughter of the Pitris called Berhishadas, and she having mistakenly considered Uparichara Vasu and his wife Adrika as her real parents, incurred the displeasure of her real fathers. She had therefore to be born as the daughter of the Vasu, in the womb of a fish at the confluence of Ganga and Yamuna. The fish was caught by a fisherman and she was taken out of it along with a brother who afterwards became the king of the Matsyas. She was given back to the fisherman who brought her up as his own daughter, having been issueless himself. The fisherman's duty was to ply the ferry boat across the Jumna and she was entrusted with this work when she grew up. While

engaged in this duty she was met by sage Parasara who became enamoured of her and begot Vyasa in the island close by. The child was immediately born and attained to seven years of age at once and was named Krishna Dwipayana. After the birth of the son, she became a virgin again by the grace of the Rishi. She was afterwards married by Santanu and known by the name of Satyavathi. She had two sons named Chitrangada and Vichitraveerya the former died young and the latter married two wives Ambika and Ambalika, but died issueless soon. At the request of Satyavathy, her previous son Vyasa begot Dhrita-rashtra on Ambika and Pandu on Ambalika. Thus runs the narrative from Santanu to the Pandavas and Kurus. There are however no possibilities of explaining the incidents detailed here, as events occurring in human life. Satyavati is described to be originally the mind-born daughter of the Pitris called Berhishadas, known as Achoda from whom a divine river of the same name originated. It is stated that she has not seen her own fathers and her fall from *yoga* is attributed to her having mistaken the Vasu and Adrika to be her parents.

बर्हिषद इति ख्याताः पितरः सोमपास्तु ते।
तेषां त्वं **मानसी कन्या** अछोदा नाम विश्रुता।
अछोदं नाम तद्दिव्यं सरो यस्मात्समुत्थितम्।
त्वया न दृष्टपूर्वास्तु पितरस्ते कदाचन।
सम्भूता मनसा तेषां पितॄन् स्वान्नाभिजानती।
सा त्वन्यं पितरं वव्रे स्वानतिक्रम्य तान् पितॄन्।
नाम्ना वसुरिति ख्यातं मनुपुत्रं दिवि स्थितम्।
अद्रिकाप्सरसा युक्तं विमाने दिवि विष्ठितम्।
सा तेन व्यभिचारेण मनसा कामचारिणी।
पितरं प्रार्थयित्वान्यं **योगभ्रष्टा** पपात सा॥

According to Niruktom, बर्हिषत् means महान् The two aspects of Mahan or universal Intelligence are determination and reflection or fancy.

महान् सृष्टिं विकुरुते चोद्यमानः सिसृक्षया ।
संकल्पोध्यवसायश्च तस्य वृत्तिद्वयं स्मृतम् ।
धर्मादीनि च रूपाणि लोकतत्वार्थहेतवः ।
त्रिगुणन्तु स विज्ञेयः सत्वराजस तामसः
परिमण्डलं तच्छुषिरं आकाशं शब्दलक्षणम् ।
शब्दमात्रं तदाकाशं सर्वमावृत्य तिष्ठति ।
तं तु शब्दगुणं तस्य भूतादिः ग्रसते पुनः ।
भूतादिं ग्रसते चापि महान् वै बुद्धिलक्षणः ।
महानात्मा तु विज्ञेयः सङ्कल्पो व्यवसायकः ।
बुद्धिर्मनश्च लिङ्गश्च महानक्षर एव च ।
पर्यायवाचकैः शब्दैः तमाहुस्तत्वचिन्तकाः ॥
वायुपुराणम् ॥

Thus we see that Berhishad refers to Budhi or mahan and the Vasu son of Manu to Samkalpa or reflection.

बर्हिषद इतिख्याताः पितरः सोमपास्तु ते ।
नाम्ना **वसुरिति** ख्यातं **मनुपुत्रं** दिवि स्थितम् ॥

The descent from the higher to the lower is meant by the down-fall described.

पितरं प्रार्थयित्वान्यं **योगभ्रष्टा** पपात सा ॥

Thus there is a deterioration from Achoda or pure water to satyavathy; satya-vat, resembling satya or Prakriti.

प्रकृतिं सत्यमित्याहु र्विकारोऽनृतमुच्यते ।
तत्सद्भावोऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते ॥

We could now more or less see that in the capacity of the mother of Vyasa, analyser of the Vedas or in that of

the wife of Santanu, purified body, Satyavathi represents a lower stage of Prakriti more suited for karma-yoga than for gnana yoga. Satyavathy and Vyasa are therefore more prominent in the Maha-bharata than in the Ramayana. We may now pass on to Dhrita-rashtra and Pandu. Both of them are described as the sons of Vyasa himself. The Soma-vamsa virtually becomes extinct at this stage and takes a new form altogether. From Vyasa or analysis, Pandu, white or satwa is produced; or Panda, wisdom results. But the elder progeny is described as the blind Dhritarashtra, the significance of which is worth enquiring.

अरिष्टायास्तु यः पुत्रो हंस इत्यभिविश्रुतः ।
स गन्धर्वपतिर्ज्ज्ञेो कुरुवंशविवर्द्धनः ।
धृतराष्ट्र इति ख्यातः कृष्णद्वैपायनात्मजः ।
दीर्घबाहुर्महातेजाः प्रज्ञाचक्षु र्नराधिपः ।
मातुर्दोषात्तथैवास्य कोपादन्ध एव व्यजायत ॥

Dritarashtra is said to have been originally the king of the Gantharvas named Hamsa and born of mother Arishta. His present mother Ambika having incurred the displeasure of his father Vyasa, he was born blind. This is the Puranic description given in the text. The real explanation could be easily gathered from the meanings of the peculiar terms used. The king of the Gantharvas refers to imaginations or building castles in the air. Arishta literally means ill-luck and Hamsa denotes egoisms or Ahamkara. Drita-rashtra, signifies attachment to the rashtra, Vishayas or material affairs. Combining the parentage as caused by the great Vyasa, with the above ideas, we can clearly perceive that Dhrita-rashtra represents the state of mind filled with worldly desires although devoid of all external transactions. The blindness denotes complete ignorance of truth. The Bhagavat-gita is most explicit on this point.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते।
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥

Control of the senses by the mind is the process required for karma-yoga. But mere physical inaction without the subjugation of the senses, will not destroy mental mischief leading to utter ruin.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात् क्रोधोभिजायते।
क्रोधाद्भवति सम्मोहः संमोहात् स्मृतिविभ्रमः।
स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥

Mere thought of material affairs creates an attachment to them. Desire follows attachment, then anger, then confusion, then loss of memory and reason, and finally ruin. These are exactly the functions attributed to the blind Dhrita-rashtra prominently figuring in the text. Pandu represents the opposite tendencies and is described as the younger brother. Evil is always natural and appears first. Good has to come by some exertion and could not therefore precede evil. Pandu is said to have originated from Marut-gana or air, alluding thereby to some process of Prana-yama.

मरुतान्तु गणाद्वीरः सर्वशस्त्रभृतां वरः।
पाण्डुर्जज्ञे महाबाहुस्तव पूर्वपितामहः॥

b. The origin of the Pandavas, Kurus and Panchali has been generally noticed already in paras 8 and 9, and we have found that none of them could be explained as having been born like ordinary human beings. Dharma who begot Yudhishtira on Kunti is described in the text as the em-

bodiment of yoga. Yudhishtira meaning brave in battle naturally therefore refers to perfection in yoga itself.

धर्मेण सह सङ्गम्य **योगमूर्त्तिधरेण** सा ।
लेभे पुत्रं महाबाहुं सर्वप्राणभृतां वरम् ।
युधिष्ठिर इति ख्यातः पाण्डोः प्रथमजस्सुतः ॥

The five Pandavas are said to represent five Indras and Panchali is described as having been the wife of sage Moudgallya and known as Nalayini. She is also stated to be an incarnation of Indrani or Indra's wife.

द्रौपदी त्वथ संजज्ञे शचीभागादनिन्दिता ।
द्रुपदस्य कुले जाता वेदिमध्यादनिन्दिता ।
नातिह्रस्वा न महती नीलोत्पलसुगन्धिनी ।
पद्मायताक्षी सुश्रोणी स्वसिताञ्चितमूर्धजा ।
सर्वलक्षणसम्पन्ना वैडूर्यमणिसन्निभा ।
पञ्चानांपुरुषेन्द्राणां चित्तप्रमथिनी रहः ।
सैव नाळायिनी भूत्वा रूपेणाप्रतिमा भुवि ।
मौद्गल्यं पतिमास्थाय शिवाद्वरमभीप्सती ।
स्वर्गश्रीः पाण्डवार्थन्तु समुत्पन्ना महामखे ॥
एवमेते **पाण्डवाः** सम्बभूवुः ।
ये ते राजन् **पूर्वमिन्द्रा** बभूवुः ।
लक्ष्मीश्चैषां पूर्वमेवोपदिष्टा ।
भार्या यैषा द्रौपदी दिव्यरूपा ।
सैषा देवी रुचिरादेव जुष्टा ।
पञ्चानामेका स्वकृतेनेह कर्मणा ।
सृष्टा स्वयं **देवपत्नी** स्वयम्भुवा ॥

Nala means a tubular vessel and Mudgala also applies to a hollow grass like reed. The story of Nalayini and Moudgalya naturally refers to the practice of yoga through Sushumna nadi. As regards the five Indras, the Niruktom has the following.

इन्धे दीपयति शरीरमध्यवर्त्ती पञ्चवृत्तिः प्राणो वायुः । इदं उत्पादीकरोति पश्यति वा इन्द्रः ॥

The five vital airs, the five Elements and the five senses are all alluded to here. Drupada, the father of Panchali is said to have originated from the Marutgana like Pandu.

पक्षात्सजज्ञे **मरुतां** देवानामरिमर्दनः ।
द्रुपदश्चैव राजर्षिः तत एवाभवत् गणात् ॥

According to Niruktom, Drupada denotes a yogi or sanyasi wearing a pair of wooden shoes, Dru, wooden and pada shoes.

Panchali's origin is explained thus in another Purana.

कृते युगे **वेदवती** कुशध्वजसुता शुभा ।
त्रेतायां रामपत्नी च **सीता**इति जनकात्मजा ।
तच्छाया द्रौपदी देवी द्वापरे द्रुपदात्मजा ।
त्रिहायणीइति सा प्रोक्ता विद्यमाना युगत्रये ॥
ब्रह्मवैवर्त्तपुराणम् ॥

"In the krita-yuga, she was Vedavathi daughter of Kusa-dwaja, in the Treta, she was Sita, daughter of Janaka and wife of Rama. In the Dwapara, the shadow of Sita became the daughter of Drupada known as Droupadi. Owing to her successive births in the three yugas she is known as Thrihayani." The description of Panchali as the shadow of Sita furnishes a definite clue for determining the greater importance of the Ramayana as compared with the Maha-bharata. It also suggests at the same time that the subjects treated in both the epics are of allied nature. The Ananda Ramayana clearly mentions that it was the shadow of Sita in the Tamasic from that was carried away by Ravana and retained in Lunka for some time.

अथ तां जानकीं प्राह रामो रहसि सादरम् ।
सीते त्वं त्रिविधा भूत्वा रजोरूपा वसानले ।
वामाङ्गे मे सत्वरूपा वस **छाया तमोमयी** ।
पञ्चवर्ष्यां दशास्यस्य मोहनार्थं वसात्र वै ॥

Regarding the origin of the Pandavas and of Panchali. the Markandeya Purana plainly states the whole fact.

प्रजानामुपकारार्थं भूभारहरणाय च ।
यदिन्द्रदेहजं तेजस्तन्मुमोच स्वयं वृषः ।
कुन्त्यां जातो महातेजास्ततो राजा युधिष्ठिरः ।
बलं मुमोच पवनस्ततो भीमो व्यजायत ।
शक्रवीर्यार्द्धतश्चैव जज्ञे पार्थो धनञ्जयः ।
उत्पन्नौ यमजौ माद्र्यां शक्ररूपौ महाद्युती ।
पञ्चधा भगवानित्थं अवतीर्णः **शतक्रतुः** ।
तस्योत्पन्ना महाभागा पत्नी कृष्णा हुताशनात् ।
शक्रस्यैकस्य सा पत्नी कृष्णा नान्यस्य कस्यचित् ।
योगीश्वराः शरीराणि कुर्वन्ति बहुलान्यपि ।
पञ्चानामेकपत्नीत्वं इत्येतत् कथितं तव ॥

"The Pandavas are the incarnations of Indra in five or ms, for benefiting mankind by destroying the burden of the earth. Panchali born from the fire is the incarnation of the wife of Indra alone and of none else. This is the explanation for the five Pandavas keeping a single wife. You must know that the yogis can assume several bodies at one and the same time."

योगीश्वराः शरीराणि कुर्वन्ति बहुलान्यपि ॥

No further descriptions are necessary here to show that the venerable authors intended to convey some important religious instructions, rather than narrate without purpose, some historical incidents which would naturally encourage polyandry or other forms of immorality. In spite of the

prevailing archæological notions regarding the composition of the Puranas in pieces and in different periods, and especially as later productions, the discoverers of these facts could see, if they have eyes and if they would use them, that all the Puranas are unanimous in their descriptions of the facts in question. They do not differ according to the customs of the periods in which they are now declared to be written. All the current criticisms could have been avoided, if only the texts were correctly understood before the publication of irrelevant comments. In all civilised countries including ancient India, the ordinary practice of commentators and critics was to read and digest the texts before they set about their professional work. The total result of the labours of critics of the present type simply establishes the existence of a process of literary blunder which demands immediate rectification in the interest of general education. The story of the Padavas and Panchali is told in plainer philosophical language in several of the Upanishads and the following is illustrative of this fact.

अनभ्यासवतश्चैव वृथा गोष्ठ्या न सिध्यति ।
तस्मात्सर्वप्रयत्नेन योगमेव सदाभ्यसेत् ।
ततः परिचयावस्था जायतेभ्यास योगतः ।
वायुः परिचितो यत्नादग्निना सह कुण्डलीं ।
भावयित्वा सुषुम्नायां प्रविशेदनिरोधतः ।
वायुना सह चित्तञ्च प्रविशेच्च **महापथम्** ।
यस्य चित्तं स्वपवनं सुषुम्नां प्रविशेदिह ।
भूमिरापोनलो वायुराकाशश्चेति **पञ्चकः** ।
येषु पञ्चसु **देवानां** धारणा पञ्चधोच्यते ॥

योगतत्वोपनिषत् ॥

'False pretences without continued practice of yoga are of no avail. By meditation of the kundalini as combined

with *Fire*, the Prana and mind should freely enter the Sushumna and the great path within, where the five subtle elements should be meditated upon in their divine forms. This constitutes the process of five Dharanas."

In the rituals connected with the Karma-kanda, a concretised form of Karma-yoga, actual fire kept in a pot is used for oblations and it is treated as an indispensable accessory, by a religious Hindu. In consideration of the religious necessity of a wife to partake of all such ceremonies, the term fire or Agni is commonly applied to denote a lawful wife married in front of the holy fire, Agni-sakshi. Panchali is said to have been born from fire itself as described in the Maha-bharata.

द्रुपदस्य कुले जाता **वेदिमध्या**दनिन्दिता ॥

The Skanda Purana has the following on the subject.

पञ्चभूतात्मके देहे स्थूले षाड्कौशिके सदा ।
पृथिव्यादिक्रमेणैव वर्तन्ते पञ्चदेवता: ।
कार्यं ब्रह्मा महीभागे कार्यं विष्णुर्जलांशके ।
कार्यं रुद्रोग्निभागे च वाय्वंशेचेश्वर: पर: ।
आकाशांशे शरीरस्य स्थित: साक्षात्सदाशिव: ॥

"The Devas of the five elements making up the physical body of man, remain in their respective elements in the body. Bramha is on the earthy constituent, Vishnu on water, Rudra on fire, Eswara on air and Sadasiva on Akasa".

The Linga Purana explains the same idea more clearly and more completely.

सर्वेषामेव लोकानां यदुपादानकारणम् ।
निमित्तकारणञ्चाहु स्सशिव: पञ्चधा स्मृत: ।
मूर्तय: पञ्च विख्याता: पञ्चब्रह्माह्वया: परा: ।
सर्वलोकशरण्यस्य शिवस्य परमात्मन: ।

क्षेत्रज्ञ: प्रथमा मूर्तिः शिवस्य परमेष्ठिनः ।
भोक्ता प्रकृतिवर्गस्य भोग्यस्येशानसंज्ञितः ।
स्थाणोस्तत्पुरुषाख्या च द्वितीया मूर्तिरुच्यते ।
प्रकृति:सा हि विज्ञेया परमात्मगुहात्मिका ।
अघोराख्या तृतीया च शम्भोर्मूर्त्तिर्गरीयसी ।
बुद्धे: सा मूर्त्तिरित्युक्ता धर्माद्यष्टाङ्गसंयुता ।
चतुर्थी वामदेवाख्या मूर्त्तिः शम्भोर्गरीयसी ।
अहंकारात्मकत्वेन व्याप्य सर्वं व्यवस्थिता ।
सद्योजाताह्वया शम्भोः पञ्चमी मूर्त्तिरुच्यते ।
मनस्तत्त्वात्मकत्वेन स्थिता सर्वशरीरिषु ॥

"The efficient and material cause of all that is existing, is Siva, who is spoken of as consisting of five divine forms known as Pancha-bramha. The first is Kshetregna, the enjoyer of everything and styled Eswara. The second is Prakriti, known as Tat-purusha representing the cavity within which Paramatma is situated. The third is Budhi accompanied by or developed by Dharma and the eight angas of yoga, and known as Aghora. The fourth is the special Ahamkara representing the knowledge of everything as 'I am,' and known as Vamadeva. The fifth is the special knid of Manas which pervades everywhere and styled Sadyojata."

These are reckoned as the five divine manifestations of Siva. Those who still retain any doubts as to the real significance of the five Pandavas and of Panchali, are earnestly requested to read carefully the whole of chapter 214, Adi-parva of the text itself narrating the story of the five Indras and of the boon granted to Nalayini. It will be clearly evident how all the Puranas are at one in this matter as in everything else now totally misunderstood. The names of the five Indras given in this chapter may be compared with the description in the above quotation.

विश्वभुक् भूतधामा च शिविरिन्द्रः प्रतापवान् ।
शान्तिश्चतुर्थस्तेषां वै तेजस्वी पञ्चमः स्मृतः ॥

Any Sanskrit dictionary will suffice to explain the meanings of these names. One or two interesting facts may also be noticed here in connection with Panchali and her marriage. The mark required to be hit upon in the stipulation for her marriage, is stated to be some portion of the sky, and the implements to be used are five arrows all together on a bow given by Siva.

न तु ज्यां प्रसहेदन्यस्तद्धनुप्रवरं महत् ।
शंकरेण वरं दत्तं प्रीतेन च महात्मना ।
मया कर्त्तव्यमधुना दुष्करं लक्ष्यवेधनम् ।
इति निश्चित्य मनसा कारितं लक्ष्यमुत्तमम् ।
यन्त्रं **वैहायस**ञ्चापि कारयामास कृत्रिमम् ।
तेन यन्त्रेण सहितं राजन् लक्ष्यञ्च काञ्चनम् ।
इदं सज्यं धनुः कृत्वा सज्जैरेभिश्च सायकैः ।
अतीत्य लक्ष्यं यो वेद्धा स लब्धा मत्सुतामिति ॥
इदं धनुर्लक्ष्यमिमे च बाणाः
शृण्वन्तु मे भूपतयः समेताः ।
छिद्रेण यन्त्रस्य समर्पयध्वम्
शरैः शितैर्व्योमचरैर् **दशार्धैः** ॥

After the marriage, the Pandavas agreed that each one should live in turns with Panchali for a year during which the other four should not see the couple together. This is clearly suggestive of the specific processes of meditation in the yoga practice each stage being kept distinct from the others.

समयं चक्रिरे राजन् तेन्योन्यवशमागताः ।
एकैकस्य गृहे कृष्णा वसेद्वर्षमकन्मषा ।

द्रौपद्या नः सहासीनानन्योन्यं योभिदर्शयेत् ।
स नो द्वादशमासानि ब्रह्मचारी वने वसेत् ॥

The dark colour of Panchali mentioned in the text as well as the name Krishna applied to her are suggestive of the destructive process required by Yoga. She is described as the source of destruction of all the Kshetrias in the world. This clearly means that all material notions and desires of the world obstructing the path of real knowledge should be annihilated by the force of Yoga. It is hoped that the significance of Kshetrom as representing material form repeatedly noticed is not yet forgotten.

तां चापि जातां सुश्रोणीं वागुवाचाशरीरिणी ।
सर्वयोषिद्वरा कृष्णा निर्नीपुः **क्षत्रियान् क्षयम्** ।
सुरकार्यंमियं काले करिष्यति सुमध्यमा ।
अस्या हेतोः कौरवाणां महदुत्पत्स्यतेभयम् ।
कृष्णेत्येवाब्रुवन् कृष्णां **कृष्णा**भूत्सा हि वर्णतः ॥

If all the above enquiries made and the explanations obtained are still considered insufficient for the conviction as to the real significance of Panchali, it would be hopeless to attempt any further proofs to remove the current notion of her having been the common wife of five brothers among mankind, and the consequent inference as to the production of the Maha-bharata as an earlier one than the Ramayana. The logic of the inference as to the date of the text is however defective in every way. It assumes a proposition which is not proved in itself. That ancient Indian literature of every kind always treat of the customs prevailing at the time of their production is simply meaningless. To establish the view promulgated without external evidence and *against* internal evidence, the text should be pronounced a purely historical treatise, and particularly one of a worthless kind, devoid of facts, devoid of value and

devoid of morality. Would the critics kindly consider how the number of five husbands was fixed for the polyandry in question or the five arrows for the hitting of the mark? Would the historical effect be altered if the number is reduced or increased? These are perhaps only insignificant facts for the application of their eyes which would survey but broader and grander matters in the interest of civilization, as they understand it. But it is a pity that they often forget that the greater portion of mankind is poor and uncivilized and could not afford to soar so high as to lose the benefit of religion by ignoring it in this fashionable manner. It is therefore earnestly hoped that such grand theories would not be forced upon the poor innocent folk, yet unripe and unqualified for their voluntary reception.

c. We may now enquire into the functions of Drona, Kripa, Dhowmya &c., who are mentioned as Bramhins, but also forming prominent characters in the general story. We have already noticed how Drona was born to Bharadwaja without a mother. Kripa is his brother-in-law, and Aswasthama his son. Drona is said to have quarrelled with Panchala-raja and obtained the northern portion of his kingdom.

राज्ञासि दक्षिणे कूले भागीरथ्याहमुत्तरे ॥

Drona thus represents some specific portion of Gnana-kanda as opposed to the southern Panchala or Karma-kanda. The expression मूर्द्धाद्रोणकलशः। found in Pranagnihotra Upanishad, gives a clue as to Drona signifying some intellecual attainment.

The preceptor or Acharya of the Pandavas is said to have been sage Dhoumya, younger brother of Devala.

यवीयान् देवलस्यैष वने भ्राता तपस्यति ।
धौम्य उत्कोचके तीर्थे तं वृणुध्वं यदीच्छत ॥

The name Dhoumya is clearly suggestive of the *Dhuma*-marga or Karma-yoga to which the whole story refers. The necessity of a Bramhin preceptor is mentioned for the attainment of a kingdom by a Kshetriya as well as for its preservation. The kingdom clearly refers here to a heavenly one and the Bramhin preceptor to the knowledge of Bramhan. None need therefore take the trouble to suspect at once the probalility of an interpolation by any interested section.

क्षत्रियेणाभिजातेन पृथिवीं जेतुमिछता ।
पूर्वं पुरोहितः कार्यः पार्थ राज्याभिवृद्धये ।
महीं जिगीषता राज्ञा ब्रह्मकार्यं पुरस्कृतम् ।
तस्मात्पुरोहितः कश्चित् गुणवान् विजितेन्द्रियः ।
विद्वान् भवतु वो **विप्रो** धर्मकामार्थतत्त्ववित् ॥

d. The incident narrated as preceding the marriage of Panchali is the destruction of Beka at Ekachakra village. We have already noticed that Beka signifies a mental defect known as Derpa or pride: दर्पो रक्षः खगो बकः ॥ The word literally means a crane and hence a cheat. He is described, as residing in a cave adjoining the Jumna river in the village. Ekachakra or single wheel refers to the heart or mind situated on the side of the Ida nadi. The Rakshasa is said to have been domineering over all without distinctions of caste or creed, age or sex.

समीपे नगरस्यास्य बको वसति राक्षसः ।
इतो गव्यूतिमात्रेस्ति यमुनागह्वरे गुहा ।
तस्यां घोरः स वसति जिघांसुः पुरुषादकः ।
गुहायां च वसंस्तत्र बाधते सततं जनम् ।
स्त्रियो बालांश्च वृद्धांश्च यूनश्चापि दुरात्मवान् ।

The destruction of the Rakshasa by Bhima, son of Vayu thus clearly denotes the annihilation of this evil nature by processes of Pranayama as a preparation for future connection with Panchali.

e. The Pandavas obtained half the kingdom from Dhrita-rashtra and settled themselves at Khandava-prasta, which was afterwards named Indra-prasta, having been rebuilt for the use of the Pandavas by Viswakarma, at the instance of Indra. The place is said to have been originally the capital of Ayu, Pururavas, Nahusha and Yayati, but was destroyed by the curse of Rishis who were annoyed at the misconduct of Pururavs.

मम पुत्रा दुरात्मानः सर्वेहङ्कारसंयुताः।
शासनं न करिष्यन्ति ममनित्यं युधिष्ठिर।
स्वकार्यनिरतैं नित्यमवलिप्तै दुरात्मभिः।
पुनर्वै विग्रहो माभूत् खाण्डवप्रस्थमाविश।
न हि वो वसतस्तत्र कश्चित् शक्तः प्रबाधितुम्।
संरक्षमाणान् पार्थेन त्रिदशानिव वज्रिणा।
अर्धराज्यं तु सम्प्राप्य **खाण्डवप्रस्थ**माविश॥
कुरुष्व कुरुराजस्य महेन्द्रपुरसन्निभम्॥
इन्द्रेण कृतनामानं **इन्द्रप्रस्थं** महापुरम्॥
आयुः पुरूरवा राजन् नहुषेण ययातिना।
तत्रैव निवसन्ति स्म खाण्डवे तु नृपोत्तम।
राजधानी तु सर्वेषां पौरवाणां महाभुज।
विनाशितं मुनिगणैर्लोभात् बुधसुतस्य वै।
तस्मात्वं खाण्डवप्रस्थं पुरं राष्ट्रं च वर्द्धय।

The geography of Indra-prasta as could be gathered from other Puranas is very interesting and would be extremely confounding to the modern Pandit and critic.

प्रयागादेकगव्यूतिः सप्तर्षीणां महात्मनाम्।
पूर्वस्यां दिशि तीर्थानि सप्त **तैर्त्तीर्थसप्तकम्**।
प्रयागादेकगव्यूतिमात्रे पश्चिमभूतले।
निगमोद्बोधकं नाम तीर्थं गुरुकृतं मया।
तीर्थसप्तक **निगमोद्बोधयो** रन्तरे महत्।

इन्द्रप्रस्थमिदं क्षेत्रं स्थापितं देवतैः पुरा ।
पूर्वपश्चिमयोस्तात एकयोजनविस्तृतम् ।
कालिन्द्या दक्षिणे यावद्योजनानां चतुष्टयम् ।
इन्द्रप्रस्थस्य मर्यादा कथितैषा महर्षिभिः ।
इन्द्रस्य **खाण्डवारण्यं** इन्द्रप्रस्थाभितं शुभम् ।
क्षेत्रं कलिन्दजातीरे मनुष्यास्तत्र ये मृताः ।
विरिञ्चे रचिता तत्र स्वर्काया **द्वारका** पुरी ।
इन्द्रप्रस्थान्तरावर्त्तिन्येषा या द्वारका द्विज ।
नातः परतरं मर्त्ये तीर्थमस्त्यखिलार्थदम् ॥

पद्मपुराणम् ॥

"To the east of Prayag are the seven Thirthas of the seven Rishis. To the west is Nigamodbothakom. In the middle of these, lies Indra-prasta, on the southern bank of the Jumna, which is also Indra's, Khandava forest. In the middle of this Indra-prasta is the holy Dwaraka"

From this quotation we obtain the names of nine places known as Chakras by the yogis.

नवचक्रं षडाधारं त्रिलक्ष्यं व्योमपञ्चकम् ।
सम्यगेतन्नजानाति स योगी नामतो भवेत् ॥

मण्डलब्राह्मणोपनिषत् ॥

"Without a knowledge of the nine Chakras, six Adharas, three Lakshyas and five Akasas, a yogi is but a Yogi in name."

अपश्यन्मथुरामेषां हृदयाम्भोजकल्पिताम् ।
हरेर्भगवतस्साक्षादाविर्भाव स्थली हि सा ।
काशीमपश्यन्भ्रूमध्ये **मायां** आधारसंस्थिताम् ।
लिङ्गदेश ततः **काञ्चीमवन्तीं** नाभिमण्डले ।
कण्ठस्थां **द्वारकामेषां प्रयागं** प्राणगं तथा ।
सव्यापसव्ययोस्तेषां **गंगा**पि **यमुना** नदी ।
मध्ये **सरस्वती** साक्षात् **गयाक्षेत्रं** तथानने ।

हनुश्रीवामध्यगतं **प्रभास**क्षेत्रमुत्तमम् ।
बदर्याश्रममेतेषां ब्रह्मरन्ध्रे ददर्शह ।
पौण्ड्रवर्द्धन **नेपाल**पीठं नयनयोर्युगे ।
पीठं **पूर्णगिरि**र्नाम ललाटे समदृश्यत ।
कण्ठे च मथुरापीठं काञ्चीपीठं कटिस्थितम् ।
जालन्धरं तथा पीठं स्तनदेशेष्वदृश्यत ।
भृगुपीठं कर्णदेशे **अयोध्यां** नासिकापुटे ।
ब्रह्मरन्ध्रे स्थितं ब्राह्मयं शैवं सीमन्तसीमनि ।
शाक्तं जिह्वाग्रधिष्ण्यं वैष्णवं हृदयाम्बुजे ।
सौरं चक्षुः प्रदेशस्थं बौद्धं छायासु सङ्गतम् ॥

वायुपुराणम् ॥

"The localities in the body represented by the names of holy places are detailed. Mathura in the heart. Kasi between the brows. Maya in Adhara. Kanchi near the sexual organ. Avanti at the navel. Dwaraka in the throat. Prayag in Prana. On either side of it is Ganga and Yemuna and Saraswati in the middle. Prabhasom between the chin and throat. Badri in the brain. The following are Peetahs, Poundravarthan and Nepal in the eyes, Poornagiri at the forehead. Kanchi at the waist. Jalandhara in the breast. Bhrigu in the ear. Ayodhya at the nostrils. Bramhya in the brain, Saiva above the forehead. Sakta at the tip of the tongue Vyshnava at the heart. Surya in the eye. Budha in the shadow."

In spite of the inconsistencies in the modern geography as compared with the given descriptions, the texts are not to be condemned on that account, nor the modern geography. As the mistake lies in the absurd identification of the former with the latter, the interpreters alone who cause this unnecessary confusion deserve to be warned.

f. The last item in the Adi-parva is the burning of the Khandava forest. It is described as the abode of Thakshaka a friend of Indra, other Pannagas, Rakshasas and wild animals. But no human beings are found in the forest. It was once occupied by the Asuras and was destroyed by Agni or fire at the request of the Devas. With the help of Krishna and Arjuna it is again burnt down, thus rendering a great boon to the world. Thakshaka had left this and gone to Hastinapurom before the fire took place. Maya, the Asuras' Architect escaped death from the fire through the mercy of Arjuna. Thus far the story is narrated in the Adi-parva.

आलयं पन्नगेन्द्रस्य **तक्षकस्य** महात्मनः ।
व्याळदंष्ट्रिगणाकीर्णं वर्जितं सर्वमानुषैः ।
रक्षसां भुजगेन्द्राणां पक्षिणाञ्च **महालयम्** ।
पुरा देवनियोगेन यत्त्वया भस्मसात् कृतम् ।
आलयं देवशत्रूणां घोरं **खाण्डवं** वनम् ।
तत्र सर्वाणि सत्वानि निवसन्ति विभावसो ।
तेषां त्वं मेदसा तृप्तः प्रकृतिस्थो भविष्यसि ।
भगवानपि तिग्मांशुः समिद्धः खाण्डवं ततः ।
ददाह सह कृष्णाभ्यां जनयन् **जगतोहितम्** ॥

It is clear from this description that the forest indicates some obstructive item demanding destruction by fire. It was once destroyed for the protection of the Devas. Now again it is destroyed by the help of Krishna and Arjuna for the benefit of mankind. As the abode of Thakshaka, it refers to duality or differentiation. Khandava or in pieces, denotes the idea of finite individual distinctions as opposed to generalities and unifications. The escape of Thakshaka and Maya from this fire is significant and may be understood as we proceed with the story. We may however end this Adi-parva here. The modern state of affairs, no

doubt makes one fear, whether explanations of the above kind should be continued, in consideration of the prospect of a disappointment which naturally awaits such attempts, especially at a time when the public in general are in the least prepared for them, and the dangers to be guarded against are unfortunately too many.

इदमपटुकपाटं जर्जरः पञ्जरोयम्
विरमति न गृहेस्मिन् क्रूरमार्जारयात्रा ।
शुक मुकुलितजिह्वः स्थीयतां किं वचोभि
स्तव वचनविनोदे नादरः पामराणाम् ॥

SABHA-PARVA.

9. *The construction of the Sabha, the Rajasuya sacrifice and the destruction of Jara-sandha, the gambling and the Pandavas' exile to the Forest.* As already proposed, we may now commence with our enquiry into the significance of the important incidents, mentioned in the second Parva called Sabha. In conformity with this title, the story starts with the construction of the Sabha at Khandava-prasta, by Maya the Asura architect for the use of the Pandavas. The details of its description may be seen from the text by those who are inclined to read the same. It would be enough to note here that many of the items which might at first sight appear as exaggerations or meaningless incongruities in the description are full of useful and practical technicalities, to deal with which here, would not only be out of the scope of this book, but would also be a profitless work. The main object at present is to create a conviction as to the existence of such valuable informations in the literature, which in itself has become a sufficiently difficult task under the existing circumstances.

मदोपशमनं शास्त्रं खलानां कुरुते मदम् ।
चक्षुःप्रकाशकं तेज उलूकानामिवान्धताम् ॥

Besides, it is confidently hoped that when this main object is accomplished, better, and more valuable explanations and commentaries are likely to be forthcoming in abundance from more competent and erudite scholars. Sage Narada is said to have appeared before the Pandavas after the construction of this Sabha and in the course of conversation, he expresses his opinion about the Sabha as the best in the Bhumi or earth, and enumerates and describes in detail five others seen by him as far superior to itself. The descriptions of five divine Sabhas, belonging to Yama, Varuna, Kubera, Indra and Bramha are given in detail by sage Narada. A perusal of the original text on the subject will not be uninteresting or unprofitable if undertaken with some sympathy or at least without a bias.

नारद उवाच ॥

मानुषेषु न मे तात दृष्टपूर्वा न च श्रुता ।
सभा मणिमयी राजन् यथेयं तव भारत ।
सभां तु पितृराजस्य वरुणस्य च धीमतः ।
कथयिष्ये तथेन्द्रस्य कैलासनिलयस्य च ।
ब्रह्मणश्च सभां दिव्यां कथयिष्ये गतक्रमाम् ॥
शक्रस्य तु सभा दिव्या भास्वरा **कर्मनिर्मिता** ।
स्वयं शक्रेण कौरव्य निर्जितार्कसमप्रभा ।
विस्तीर्णा योजनशतं शतमध्यर्धमायता ।
वैहायसी कामगमा पञ्चयोजनमुच्छ्रिता ।
वैवस्वतस्य यां पार्थ विश्वकर्मा चकार ह ।
तैजसी सा सभा राजन् बभूव शतयोजना ।
विस्तारायामसम्पन्ना भूयसी चापि पाण्डव ।
युधिष्ठिर सभा दिव्या **वरुणस्या**मितप्रभा ।

प्रमाणेन यथायाम्या शुभप्राकारतोरणा ।
अन्तः सलिलमास्थाय विहिता विश्वकर्मणा ।
सभा **वैश्रवणी** राजन् शतयोजनमायता ।
विस्तीर्णा सप्ततिश्चैव योजनानि सितप्रभा ।
तपसा निर्जिता राजन् स्वयं वैश्रवणेन सा ।
सह पत्न्या महाराज **ऋध्या** सह विराजते ।
पितामहसभां तात कथयामि निबोध मे ।
शक्यते या न निर्देष्टुमेवं रूपेति भारत ।
स्तम्भैर्न च धृता सा तु शाश्वती न च साक्षरा ।
दिव्यैर्नानाविधै र्भाभै र्भासद्भिरमितप्रभैः ।
अतिचन्द्रं च सूर्यं च शिखिनं च स्वयं प्रभा ।
मनोऽन्तरिक्षं विद्याश्च वायुस्तेजो जलं मही ।
शब्दस्पर्शौ तथा रूपं रसो गन्धश्च भारत ।
प्रकृतिश्च विकारश्च यच्चान्यत्कारणं भुवः ।
यच्च किञ्चित्त्रिलोकेस्मिन् दृश्यते स्थाणु जङ्गमम् ।
सर्वं तस्यां मया दृष्टमिति विद्धि नराधिप ॥

"Narada said. I have not seen a Sabha so grand on the earth like yours. But I shall describe to you five other divine Sabhas belonging to Yama, Varuna, Indra, Kubera and Bramha respectively. The bright Sabha of Indra is constructed by himself, of one hundred yojanas in extent by one hundred and fifty in length. It is five yoganas in height. Yama's Sabha constructed by Viswakarma is 100 yojanas by 100 yojanas. Similarly, Varuna's is constructed by Viswakarma with water in the middle. The white Sabha of Kubera is 100 yojanas by 70 and it is constructed by the strength of his own tapas. Kubera resides in it with his wife named Ridhi. The Sabha belonging to Bramha is inconceivable. It is eternal and divinely bright, but not supported by any pillars. It is brighter than the sun, moon and fire. Vidya, Mind, the five subtle elements, Prakriti

and Vikara which constitute the original causes of everything in the Universe, were seen by me there."

The five divine Sabhas above described combined with the one under reference clearly point to the five subtle elements and something above them all. The six Adharas often referred to in the explanations in connection with the Dhyana-yoga are distinctly the matters represented here. It is preposterous to call them exaggerations or anything else, without knowing the head or tail of the subject. It would be more honorable to be buried in oblivion rather than shine in such quixotic splendour. It is neither safe nor politic, always to expect non-detection and non-exposure.

स्वायत्तमेकान्तगुणं विधात्रा विनिर्मितं छादनमज्ञतायाः ।
विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम् ॥

The next important incident narrated is the performance of the great Raja-suya sacrifice by Yudhishtira at Indra-prasta. In connection with this, the destruction of Jarasandha and Sisupala is described. The death of the former was considered a conditon precedent even for the preparation for the sacrifice. The latter is said to have been killed by Sri-Krishna during the ceremony at the spot.

Rajasuya literally means the attainment of undisputed sway over all the kings on the surface of the earth. Yudishtira after obtaining half the kingdom is said to have resolved to perform this sacrifice for which he naturally had to fight against several unyielding opponents. But Jarasandha, king of the Magadhas was the strongest of the foes, he having captured a hundred ruling princes and secured them for the purpose of killing all of them in a sacrifice to be propitiated

to Rudra. Unless these princes are released and Jarasandha killed, Yudhishtira had no hopes of accomplishing the Rajasuya.

अवाप्य राजा राज्यार्धं कुन्तीपुत्रो युधिष्ठिरः ।
महत्वे **राजशब्दस्य** मनश्चके महामनाः ॥
निहतश्च जरासन्धो मोक्षिताश्च महीक्षितः ।
राजसूयश्च मे लब्धो निदेशे तव तिष्ठतः ॥

The significance of this Rajasuya sacrifice refers clearly to a complete control over all the desires for material prosperity and their evil consequences. The process inculcated is described as attacks encountered from various quarters to win over the enemies, and treated in a charming Puranic style which invariably carries the reader in his enjoyment of literary beauties, far away from the real topic dealt with. But if the gist of the dramatic setting is understood, the narrative would surely be more interesting and could be better appreciated. The very idea of treating subjects of this kind in an apparently historical form with a view to appeal easily to the minds of the common people is indeed an ingenious one and the method is exceptionally peculiar to the Indian literature. It clearly shows to what extent our ancient Rishis were conversant with human character and how effectively they have succeeded in creating a dramatic interest in the treatment of subjects entirely different from human history and particularly devoid of worldly interest. It is only a pity that they thought fit to condemn the work of perpetuating human history in the sanskrit literature as an offence against Saraswati, Goddess of learning. Otherwise, the modern historians who make so much of themselves could have seen their own insignificance before them. The first and foremost of the enemies to be destroyed was found to be Jara-sandha for

the purpose of accomplishing the Rajasuya sacrifice. The import of this story could be easily understood from the description of his birth and origin. He is said to have been born in two pieces by two mothers and afterwards joined together by Jara, or decrepitude and hence named Jara-Sandha. He grew very powerful and became invulnerable by ordinary processes of fighting. Sri-krishna had to devise a special plan for his destruction by *Prana-yudha*. As advised by Sri Krishna, Bhima tore him in two pieces and as the pieces joined together again, Sri-Krishna showed a piece of grass torn into two and placed in an inverted position. Bhima son of Vayu caught the sign, tore Jarasandha and placed the torn pieces of the body inverted. Thus was Jarasandha killed and the one hundred ruling princes imprisoned in Magada were released. The description of the country of Magada itself is noteworthy. It is said to be situated in the midst of five great mountains. The following couplets from the text on the points here noticed will not only furnish the necessary clues but will also afford great literary interest to the reader. The peculiar pliability of the Sanskrit language and the command the ancient authors possessed over it will become strikingly evident.

अथ काले महाप्राज्ञ यथा समयमागते ।
प्रजायेतामुभे राजन् शरीरशकले तदा ।
एकाक्षिबाहुचरणे अर्धोदर मुखस्किये ।
ते चतुष्पथ निक्षिप्ते जरा नामाथ राक्षसी ।
जग्राह मनुजव्याघ्र मांसशोणितभोजना ।
कर्त्तुकामा मुखवहे शकले सा तु राक्षसी ।
संयोजयामास तदा विधानबलचोदिता ।
ते समानीतमात्रे तु शकले पुरुषर्षभ ।
एकमूर्त्तिधरो वीरः कुमारः समपद्यत ॥

वासुदेवउवाच ॥

जरासन्धस्य निधने कालोयं समुपागतः ।
न शक्योसौ रणे जेतुं सर्वैरपि सुरासुरैः ।
प्राणयुद्धेन जेतव्यः स इत्युपलभामहे ।
मयि नातिबलं भीमे रक्षिता चावयोर्जयः ॥
पुनः कृष्णस्तमिरिणं द्विधा विछिद्य माधवः ।
व्यत्यस्य प्राक्षिपत्तत्तु जरासन्धवधेप्सया ।
भीमसेनस्तदा ज्ञात्वा निर्बिभेद च मागधम् ।
द्विधा व्यत्यस्य पादेन प्राक्षिपच्च ननाद ह ।
रात्रौ गतासुमुत्सृज्य निश्चक्रमुररिन्दमाः ।
जरासन्धरथं कृष्णो योजयित्वा पताकिनम् ।
आरोप्य भ्रातरौ चैव मोक्षयामासबान्धवान् ॥
एष पार्थ महान् भाति पशुमान्नित्यमम्बुमान् ।
निरामयः सुवेश्माढ्यो निवेशो **मागधः** शुभः ।
वैहारो विपुलः शैलो वाराहो वृषभस्तथा ।
तथा ऋषिगिरिस्तात शुभाश्चैत्यकपञ्चमाः ।
एते **पञ्चमहाशृंगाः** पर्वताः शीतलद्रुमाः ।
एवं प्राप्य पुरं रम्यं दुराधर्षं समन्ततः ।
अर्थसिद्धिं त्वनुपमां जरासन्धोभिमन्यते ॥

Magada denotes a mixed tribe, the product of a Kshetriya mother and a Vysya father, known as a Pratiloma caste as opposed to an Anu-loma. The term commonly applies to a bard, a minstrel or more clearly to a slave. A slave to the human passions and desires is what is alluded to here. The Vysya father refers to the rearing of cattle or beastly tendencies, and the Kshetriya mother to the addiction to all the materialities in the world. The five mountains forming the boundaries of the Magada country represent the five gross Elements composing the human body. Jarasandha, the monarch of this country is Prana or life breath consisting of expiration and inspiration. These two breaths are joined together by Jara or mortality and Jara-

sandha rules supreme and keeps all other powers under his sway to be sacrificed to Rudra or death. This great monarch is said to have been killed by Bhima, son of Vayu by *Prana-yudha* and all the minor chiefs kept under his clutches released. The whole description refers to the practice of Prana-yama prescribed in the yoga-sastras. The Rajasuya as explained above could be started only after the destruction of this Jarasandha. There is yet another foe who has to be killed during the performance of the sacrifice. He is Sisupala. His origin too narrated in the text is worthy of attention. He is said to have been born with three eyes and four hands. At his birth a heavenly voice said that if the child is embraced by one destined to kill it, the additional eye and hands will disappear. Sisupala was the son of Sri-Krishna's aunt and when Krishna went to see the child, at his embrace the third eye and the extra hands vanished. Thus runs the story of Sisupala.

चेदिराजकुलेजातस्त्रिअक्ष एष चतुर्भुजः ।
रासभारावसदृशं ररास च ननाद् च ।
अन्तर्भूतं ततोभूतमुवाचेदं पुनर्वचः ।
यस्योत्सङ्गे गृहीतस्य भुजावभ्यधिकावुभौ ।
पतिष्यतः क्षितितले पञ्चशीर्षाविवोरगौ ।
तृतीयमेतत् बालस्य ललाटस्थन्तु लोचनम् ।
निमज्जिष्यति यं दृष्ट्वा सोस्य मृत्युर्भविष्यति ॥
पुत्रं दामोदरोत्सङ्गे देवीसन्यदधात्स्वयम् ।
न्यस्तमात्रस्य तस्याङ्के भुजावभ्यधिकावुभौ ।
पेततुस्तच्च नयनं न्यमज्जत ललाटजम् ॥

The preparations for the Rajasuya commences with the victories to be gained over all the rulers on the earth, the *Parthivam-kshetram*. Yudhishtira remained at Khandava Prasta, and the four brothers proceeded in the four directions, subdued all the ruling princes and brought with them valuable treasures and rarest stuffs. There are ten full

chapters from 26 to 35 giving detailed descriptions of places visited and the kings subdued, affording ample scope for historical and geographical critics to waste their time and skill and to display their complete ingorance of the subject. All possible varieties of theories could be easily applied with impunity to condemn this portion of the text as interpolations or exaggerations, as long as the real import of the narration is not cared to be understood by any body. The Pandit could also, with his present attainments limited to the study of grammar and dictionary, conveniently get over the difficulty by proclaiming that all these countries and rulers existed in days of yore as exactly as described He is quite safe and secure in his position without the least fear of disturbance to his brain. He has taken the monopoly for this unknown subject and has taken proper care that no ideas which would tend to worry his intellect are permitted to approach him.

The Rajasuya ceremony is described as having been celebrated with the usual splendours of a Hindu Festival, the decorations, feastings, charities and amusements always accompanying. It is particularly noteworthy that among the sacrifices, the Rajasuya in question does not mention the killing of any animal or other living creature, during the ceremony, except the destruction of king Sisupala. The practice of killing animals for religious sacrifices is a disputed and ever misunderstood subject, the treatment of which however would be an inconvenient digression at this stage of our essay. We could easily see that in the term Raja-suya, *Soo* to create is the prominent idea and not destruction.

महत्वे राजशब्दस्य मनश्चक्रे महामनाः ॥

A close reading of the text describing the death of Sisupala will furnish some useful clues to the meaning of

the Rajasuya ceremony. Sri-Krishna at his arrival having been honored as the chief among the guests, Sisupala became enraged and condemned the act in the presence of all assembled.

तस्मै भीष्माभ्यनुज्ञातः सहदेवः प्रतापवान् ।
उपजह्रेथ विधिवद्वार्ष्णेयायार्घ्यमुत्तमम् ।
शिशुपालस्तु तां पूजां वासुदेवे न च क्षमे ॥

After some time Sisupala prepared for a fight and Sri-Krishna killed him with his disc. A bright light emanated from the body, bowed to Sri-Krishna and merged in the body of Sri-Krishna in the sight of all present.

पाञ्चजन्यं महाशङ्खं पूरयामास केशवः ।
संमोहयित्वा भगवांश्चक्रं दिव्यं समाददे ।
चिच्छेद च सुनीथस्य शिरश्चक्रेण संयुगे ।
स पपात महाबाहुर्वज्राहत इवाचलः ।
ततश्चेदिपतेर्देहा त्तेजोग्र्यं ददृशु नृपाः ।
उत्पतन्तं महाराज गगनादिव भास्करम् ।
ततः कमलपत्राक्षं कृष्णं लोकनमस्कृतम् ।
ववन्दे तत्तदा तेजो विवेश च नराधिप ।
तदद्भुतममन्यन्त दृष्ट्वा सर्वे महीक्षितः ।
यद्विवेश महाबाहुं तत्तेजः पुरुषोत्तमम् ॥

What took place at the end of all this is curiously described in the following couplet. A heavy shower from a cloudless sky accompanied by lightning and thunder as well as by a terrible quacking of the earth is said to have occurred.

अनभ्रे प्रववर्षद्यौः पपात ज्वलिताशनिः ।
कृष्णेन निहते चैद्ये चचाल च वसुन्धरा ॥

The poetical beauty and the physical importance of this description on the occasion cannot be easily conceived or appreciated. It is likely to be denounced as one of the

vagaries of the ancient authors who have not attained to the high standard of modern civilization. The criterion for such criticisms offered is an unknown factor at present and it is therefore unnecessary to attempt criticisms on them. With the meaning of Rajasuya as explained above, it demands no special proofs to understand that the showers without clouds and the earthquake herein mentioned refer to some appropriate facts equally misunderstood. We have already noticed in the previous pages that the incarnations of Jaya and Vijaya represent Ahomkaras of a high order and Sisupala clearly denotes one of its varieties. The destruction of this Ahamkara by Sri-Krishna during the Rajasuya ceremony furnishes its plain philosophical significance which can be easily grasped with the clues already before us.

The *dyuta* or gambling mentioned as the incident subsequent to the Rajasuya, is, as already explained, the trial before the ordeal of sensations influenced by the previous effects of karmas called vasanas. Even after the great Rajasuya, the trial has proved a complete failure for the Pandavas. Panchali was dragged before the gambling assembly and she had to implore the help of Sri-Krishna, the Lord of yoga, for rescue from the clutches of the cruel Kurus. The description as to her having been in her Rajas at the time points to the loss of Satwa character.

एकवस्त्रा त्वधोनीवी रोधमाना रजस्वला ॥

The sensations as such are so deceptive and obstructive to the progress of yoga that even after long devotional practice, they could not be trusted. Their natural tendency is to ruin the man and Dyuta or Aksha should always be avoided by the wise and religious. But when one finds himself somehow entangled in the meshes of the sensations, there is none capable of helping him out of the danger,

except Sri-Krishna the Lord of yoga. Panchali's appeal to the Lord on the occasion and the immediate and effective help obtained are stories familiar to every Hindu in the land.

महत्यापदि सम्प्राप्ते स्मर्तव्यो भगवान् हरिः ।
इति निश्चित्य मनसा शरणागतवत्सलम् ।
आकृष्यमाणे वसने द्रौपदी कृष्णमस्मरत् ।
हा कृष्ण द्वारकावासिन् क्वासि यादवनन्दन ।
इमामवस्थां सम्प्राप्तामनाथां किमुपेक्षसे ।
कृष्ण कृष्ण महायोगिन्विश्वात्मन्विश्वभावन ।
प्रपन्नां पाहि गोविन्द कुरुमध्येऽवसीदतीम् ॥

The Pandavas were at last compelled to carry out the agreement to take to the forest in case of failure in the game. They had to live in the Forest for twelve years dressed like ascetics, and an additional year, in-cognito, during which if detected, the forest life for another period of twelve years' duration should be resumed.

अस्माभिर्निर्जिता यूयं वने द्वादशवत्सरान् ।
वसध्वं कृष्णया सार्धमजिनैः प्रतिवासिताः ।
त्रयोदशञ्च खजनैरज्ञाताः परिवत्सरम् ।
ज्ञाताश्च पुनरन्यानि वने वर्षाणि द्वादश ।
त्रयोदशे च निर्वृत्ते पुनरेव यथोचितम् ।
स्वराज्यं प्रतिपत्तव्यमितरैरथवेतरैः ॥

The Pandavas then left for the forest greatly enraged, led by Dhowmya their preceptor who walked in front with Kusa grass in hand and chanting some terrible portions of the Sama Veda.

वस्त्रेण संवृत्य मुखं कुन्तीपुत्रो युधिष्ठिरः ।
बाहू विशालौ सम्पश्यन् भीमो गच्छति पाण
सिकता वपन् सव्यसाची राजानमनुगच्छति

मार्द्रीपुत्रः सहदेवो मुखमालिप्य गच्छति ।
पांसूपलिप्तसर्वाङ्गो नकुलश्चित्तविह्वलः ।
दर्शनीयतमो लोके राजानमनुगच्छति ।
कृष्णा तु केशैः प्रच्छाद्य मुखमायतलोचना ।
दर्शनीया प्ररुदती राजानमनुगच्छति ।
कृत्वा तु **नैर्ऋतान्** दर्भान् धीरो धौम्यः पुरोहितः ।
सामानि गायन् **याम्यानि** पुरतो याति भारत ।
हतेषु भरतेष्वाजौ कुरूणां गुरुवस्तदा ।
एवं सामानि गायन्तीत्युक्त्वा धौम्योपि गच्छति ।
प्रस्थाप्य पाण्डवान् शेषान्निश्शेषस्ते भविष्यति ।
इति धौम्यो व्यवसितो **रौद्रसामानि** गायति ॥

This is indeed a critical stage in the Maha-bharata demanding some earnest enquiry, for the purpose of understanding the real import of this banishment of the Pandavas for a fixed period. Twelve years of forest life combined with one year of undetected living, have to be compared with full fourteen years' banishment in the Ramayna. The difference in the number of years must furnish some definite clue to the difference between the two Epics themselves. The following passages explain the significance of samvatsara or year as used in the religious texts. We have noticed in the preceding chapters that the names given to the seasons, months &c. refer not to the actual duration of time, but to the power or authority that enforces the same called kalabhi-manins.

संवत्सरः । नादित्यप्रधानः । संवसन्त्यस्मिन्नृतिप्रसक्तानुप्रसक्तं । समस्ता निहिभूतानिएतस्मिन् संवसन्ति ॥

निरुक्तम् ॥

"The term samvatsara does not directly refer to the Sun. That in which everything exists or lives, has been all, along technically called a samvatsara.

एकोहैव नारायण आसीन्नब्रह्मा नेशानो नापो नाग्नीषोमौ नेमे द्यावापृथिवी न नक्षत्राणि न सूर्यो न चन्द्रमाः । स एकाकी न रमेत तस्य ध्यानान्तस्थस्य यज्ञस्तोममुच्यते । तस्मिन् पुरुषाश्चतुर्दशा जायन्ते । एका कन्या । दशेन्द्रियाणि । मन एकादशं तेजः । द्वादशोहङ्कारः । त्रयोदशकः प्राणः । चतुर्दश आत्मा । पञ्चदशी बुद्धिः । भूतानि पञ्चतन्मात्राणि । पञ्चमहाभूतानि । स एकः पञ्चविंशतिः पुरुषः । तत्पुरुषं पुरुषो निवेश्य नास्य प्रधानसंवत्सरा जायन्ते । **संवत्सरादधिजायन्ते** ॥

महोपनिषत् ॥

"Narayana was the only original One when all else was naught. From his meditation fourteen males and one female were born, consisting of the ten Indrias, the eleventh mind, the twelth Ahomkara, the thirteenth Prana, the fourteenth Atma and the fifteenth Budhi. Adding the ten elements, the twenty-fifth is Purusha who merges himself into the original Purusha. This Purusha is above the samvatsaras which are only subservient to him."

Thus we see that the fourteen samvatsaras refer to the ten Indrias, mind, Ahamkara Prana and Atma, and the smaller number mentioned in the Maha-bharata alludes to a lower stage of Yogic attainment aimed at. The Budhi mentioned last refers to Mahat-Tatwa.

We may conveniently stop whith the Sabha-parva here leaving the readers to the text itself for fuller informations, in case they care to have them. We may however note here without much fear that we can already begin to feel that the Parvas as they gradually progress, deal with some progressive stages of a definite scientific subject and not the accidental occurrences of worldy facts whose uncertainty is inevitable in human history.

THE VANA-PARVA.

10. *The travels through the Kamyaka and Dwyta vanams.* We may now commence with the Vana-parva. The Pandavas started to the forest and on their way, first visited the great banyan tree called *Pramana.*

ततस्ते पुरुषव्याघ्रा रथानास्थाय भारत ।
ददृशुर्जाह्नवीतीरे प्रमाणाख्यं महावटम् ॥

Pramana clearly means religious authority or the Sastras. The necessary key note is given at the very commencement which the Pandit and the critic are at full liberty to miss or abuse. A large number of Bramhins and the people in general having followed the Pandavas to the forest determined to stay with them, Yudhishtira was put to the necessity of providing food for them. Advised and instructed by Dhowmya, Yudhishtira prayed to the Sun and obtained a copper vessel capable of producing necessary food for all for a period of twelve years.

अहमन्नं प्रदास्यामि सप्तपञ्च च ते समाः ।
गृह्णीष्व पिठरं ताम्रं मया दत्तं नराधिप ॥

The boon obtained here alludes to the food for religious meditation and the Sun represents Atma, supplying light to the ten Indrias, mind and Budhi which constitute the twelve Samvatsaras or years.

सूर्य आत्माजगतस्तस्थुषश्च ॥
ज्योतिर्लिङ्गं द्विषट्कन्तु द्वादशादित्यनामकम् ।
दशेन्द्रियमनोबुद्धि ॥

The Pandavas then proceeded to the *Kamyaka* forest on the banks of the Saraswati in the western regions.

ययुर्वनेनैव वनं सततं पश्चिमां दिशम् ।
ततः सरस्वतीकूले समेषु मरुधन्वसु ।
काम्यकं नाम ददृशुर्वनं मुनिजनप्रियम् ॥

On entering this forest, a Rakshasa named Kirmira, brother of the late Baka appeared before them.

अहं बकस्य वै भ्राता **किर्मीर** इति विश्रुतः ।
वनेस्मीन् काम्यके शून्ये निवसामि गतज्वरः ।
युधि निर्जित्य पुरुषानाहारं नित्यमाचरन् ॥

Bhima killed this Rakshasa as he previously destroyed his brother and the Pandavas lived in this forest peacefully for some time.

एवं विनिहतस्संख्ये किर्मीरो मनुजाधिप ।
भीमेन वचनात्तस्य धर्मराजस्य कौरव ।
ततो निष्कण्टकं कृत्वा वनं तदपराजितः ।
द्रौपद्या सह धर्मज्ञो वसतिं तामुवासह ॥

From Kamyaka, the Pandavas proceeded to *Dwyta-forest* with a view to spend the twelve prescribed years there. In that forest they witnessed several Sidha-Rishis and the *Brumha and Kshetrom* were well united together.

इदं द्वैतवनं नाम सरः पुण्यजनोषितम् ।
बहुपुष्पफलं रम्यं नानाद्विजनिषेवितम् ।
अत्रेमा द्वादशसमा विहरेमेति रोचये ।
तस्मिन्वने धर्मभृतां निवासे ।
ददर्श सिद्धर्षिगणाननेकान् ॥
ब्रह्मलोकसमं पुण्यमासीद्वैतवनं सरः ।
संसृष्टं **ब्रह्मणा क्षत्रं** भूय एव व्यरोचत ॥

Let us pauce here for a while. The word Kirmira means varigated, pointing to variations of thought or want

of concentration. The two forests curiously named Kamyaka and Dwita being described as situated in the western regions clearly refer to the lower Adharas or chakras, such as Muladhar, Swadhishtana &c. The whole of this Vana-parva and the next one Virata, verily deal with the preparation in the lower chakras for the would-be battle to be fought at Kurukshetra, the sixth adhara. The name Dwyta-vana is always accompanied by the word Sara in the text showing that it refers to the subtle water and Kamyaka representing the subtle earth.

गुदमेढ्रान्तराळस्थं मूलाधारं त्रिकोणकम् ।
शिवस्य जीवरूपस्य स्थानं तद्धि प्रचक्षते ।
तदेतत् **कामरूपाख्यं** पीठं कामफलप्रदम् ।
स्वाधिष्ठानाह्वयं चक्रं लिङ्गमूले षडश्रके ।
चतुरश्रं **धरण्यादौ** ब्रह्मा तत्राधिदेवता ।
अर्धचन्द्राकृति **जलं** विष्णुस्तस्याधिदेवता ॥

The Pandavas then left Dwyta for Kamyaka forest as advised by Vyasa.

स व्यासवाक्यमुदितो वनाद्वैतवनात्ततः ।
ययौ सरस्वतीकूले काम्यकं नाम काननम् ॥

Arjuna was asked by Yudhishtira to qualify himself by Tapas for obtaining from Indra the necessary astras and weapons for the destruction of the Kurus. He was advised to go to the north for this purpose.

कृष्णद्वैपायनात्तात गृहीतोपनिषन्मया ।
गृहीतया तया सम्यक् जगत्सर्वं प्रकाशते ।
धनुष्मान् कवची खड्गी मुनिः साधुव्रते स्थितः ।
न कस्यचिद्दन्मार्गं गच्छ तातोत्तरां **दिशम्** ।
इन्द्रे ह्यस्त्राणि दिव्यानि समस्तानि धनञ्जय ।
वृत्रान्भीतैः बलं देवैस्तदाशङ्के समर्पितम् ।

तान्येकस्थानि सर्वाणि ततस्त्वं प्रतिपत्स्यसे ।
अनेन ब्रह्मणा तात सर्वं सम्प्रतिपद्यते ॥

"The Devas have left all their energy in Indra through fear of Vritra. All the divine weapons are therefore available from Indra. Go prepared to the northern regions, yielding to none. Everything desirable shall then be obtained working through *this Bramhan*" The whole description and the last line particularly denote clearly something more than historical narrations.

Arjuna accordingly started for the work assigned to him. He passed through Himavat to Ganthamadana and thence to Indra-kila where he performed his Tapas.

दिव्यं हैमवतं पुण्यं देवजुष्टं परन्तपः ।
अगछत्पर्वतं पुण्यमेकाह्नैव महामनाः ।
हिमवन्तमतिक्रम्य गन्धमादनमेव च ।
इन्द्रकीलं समासाद्य ततोतिष्ठद्धनञ्जयः ।
प्रस्थेन्द्रकीलस्य शुभे तपोयोगपरो भवत् ॥

Indra then appeared before Arjuna and told him that he should first see the three-eyed Siva to be qualified for entering the heaven. The divine weapons longed for, shall then be presented from there.

एवमुक्तः प्रत्युवाच वृत्रहा पाण्डुनन्दनम् ।
यदा द्रक्ष्यसि भूतेशं त्र्यक्षं शूलधरं शिवम् ।
तदा दातास्मि ते तात दिव्यान्यस्त्राणि सर्वशः ।
क्रियतां दर्शने यत्नो देवस्य परमेष्ठिनः ।
दर्शनात्तस्य कौन्तेय संसिद्धः स्वर्गमेष्यसि ॥

Indra having disappeared, Arjuna commenced his Tapas accordingly at Himavat.

एकः पार्थो महातेजा हिमवत्पृष्ठमाश्रितः ।
उग्रे तपसि दुष्पारे स्थितो धूमापयन् दिशः ॥

Siva came before Arjuna in the disguise of a Kiratha or mountaineer and after some hard fight appeared in his true form, when Arjuna worshipped and praised him. The Astra called Pasupatha and the bow named Gandiva were then presented to Arjuna,

ददामि तेऽस्त्रं दयितमहं **पाशुपतं** विभो ।
अवध्यो नाम नास्त्यस्य त्रैलोक्ये सचराचरे ।
मनसा चक्षुषा वाचा धनुषा च निपात्यते ॥
धनुर्महद्दितिज पिशाच सूदनम् ।
ददौ भवः पुरुषवराय **गाण्डिवम्** ॥

The Loka-palas then appeared pleased before Arjuna and presented him with various Astras. In the meantime Indra sent his car which took him to Swarga-loka which is described in the following terms.

ततो ददर्श शक्रस्य पुरीं तां**मरावतीं** ।
नातप्ततपसा शक्यो द्रष्टुं नानाहिताग्निना ।
स लोकः पुण्यकृतां नापि युद्धे पराङ्मुखैः ।
नायज्वभिर्नाव्रातिकैर्नवेदश्रुतिवर्जितैः ।
नानाहुताङ्गै स्तीर्थेषु यज्ञदान बहिष्कृतैः ।
नापियज्ञहनैः क्षुद्रै र्द्रष्टुं शक्यः कथञ्चन ।
पानपै र्गुरुतल्पैश्च **मांसादैर्वा** दुरात्मभिः ॥

"Amaravati, the city of Indra is invisible to the irreligious, the immoral and the illiterate. The drunkards, flesh-eaters and debauchees have no hopes of access there."

Arjuna stayed there with Indra for five years and obtained several Astras from Indra and studied the heavenly dance and music from Chitrasena.

स शक्रहस्ताद्दयितं वज्रमस्त्रं दुरुत्सहम् ।
अशनिं च महानादां मेघवृंहितलक्षणाम् ।
गृहीतास्त्रस्तु कौन्तेयो भ्रातॄन् सस्मार पाण्डवः ।

पुरन्दरनियोगाच्च **पञ्चाब्दमवसत्सुखम्** ।
ततः शक्रोब्रवीत्पार्थं कृतास्त्रं काल आगते ।
नृत्तं गीतं च कौन्तेय चित्रसेनादवाप्नुहि ।
वादित्रं दैवाविहितं नृलोके यन्नविद्यते ॥

Thus far, the Puranic description should be understood before proceeding further. The geography and history detailed should not be misunderstood. The Himavat, Gandhamadana and Indrakila mountains specified above are surely not the Indian ranges of hills. We have often noticed that Indra represents the Kshetregna or Prana-शरीरमध्यवर्त्ती प्राणभावेन क्षेत्रज्ञसंज्ञकः । निरुक्तम् ॥

The five years' stay in Indra-loka by Arjuna alludes to the control obtained over the five vital airs, the subdivisions of Prana. This could be attained only after securing the Pasupatha astra from Siva, that is, after subduing the Pasus, beasts, or passions, by the grace of the Lord of Pasus or Pasupathi. While Arjuna was in heaven, an interesting incident is narrated to have occurred. Urvasi, the president of the heavenly damsels was asked by Indra to go to Arjuna and please him. Arjuna having declined to accept her she cursed him to become a eunuch. By Indra's permission, this curse was reserved to be profitably utilized for one year, during the stay of the Pandavas incognito at Virata's court.

अज्ञातवासो वस्तव्यो भवद्भिर्भूतलेनघ ।
वर्षं त्रयोदशे वीर तत्र त्वं गमयिष्यसि ।
तेन नर्त्तकवेषेण अपुंस्त्वेन तथैव च ।
वर्षमेकं विहर्त्तव्यं ततः पुंस्त्वमवाप्स्यसि ॥

The significance of these heavenly damsels has been already noticed as referring to the extraordinary powers

accruing to the Yogis in the course of their practice and that any attachment to them will greatly tend to obstruct further progress of Yoga.

सर्वाश्च ब्रह्मवादिन्यो **महायोगाश्च** ताः स्मृताः ॥

Even in the text, Urvasi herself mentions this fact, which requires only to be correctly understood, by advancing a single step over the Pandit's silliness and low standard of education. The Apasaras are described as damsels owing to the fact that the powers specified appear to the Yogis irrespective of caste, creed or age according to their *tapas*.

अनावृताश्च सर्वाः स्म देवराजाभिनन्दन ।
गुरुस्थाने न मां वीर नियोक्तुं त्वमिहार्हसि ।
पितरः सोदराः पुत्रा नप्तारो वा त्विहागताः ।
तपसा रमयन्त्यस्मान्न च तेषां व्यतिक्रमः ॥

"Urvasi said. O! Arjuna! we are damsels without marriage. You need not therefore treat us as elders. Fathers, grand-fathers, brothers, sons, grandsons, all are alike enjoyed by us according to their tapas."

The description of the incident here is too plain to be misunderstood, as forming part of human history, referring to some brothels of any civilised towns of the modern day except perhaps by those who are extremely dull or wicked Literally interpreted as at present, the incident could hardly afford any possible hope of drawing moral lessons, in accordance with the professed theory of modern interpretations. The real import of the story is however a terrible blow causing utter disappointment to the Pandit, who eagerly expects to secure fair damsels in Heaven, by his so-called religious devotion in misinterpreting the sacred literature The sacred story does not in the least convey any wicked ideas in itself, but it vividly exposes the modern wickedness in its careless misinterpretation.

Arjuna's display of moral courage in having declined Urvasi's offer was appreciated and the hearing of the story itself is pronounced to be effective in that direction.

य इमां शृणुयान्नित्यं धृतिं पाण्डुसुतस्य वै ।
न तस्य कामः कामेषु पापकेषु प्रवर्त्तते ॥
इदममरवरात्मजस्य घोरम्
शुचिचरितं विनिशाम्य फल्गुनस्य ।
व्यपगत मदद्म्भरागदोषा
स्त्रिदिवगताभिरमन्ति मानवेन्द्राः ॥

While in the forest a fragrant lotus of thousand petals fell before Panchali wafted by the wind. She asked Bhima to procure some flowers of the kind for her and Bhima left her in search of the flowers. On his way he met Hanuman in the Kadalivana on the valleys of the Gandhamadana who prevented Bhima from going further in that direction as being a dangerous path for human beings destitute of Yoga-Sidhi.

अतः परमगम्योयं पर्वतः सुदुरारुहः ।
विना सिद्धगतिं वीर गतिरत्र न विद्यते ।
देवलोकस्य मार्गोयमगम्यो मानुषैः सदा ॥

"The mountain beyond this is inaccessible to those devoid of sidhis, and it is the path leading to Heaven."

But in the mean time he was shown the way to the lake which contained the flowers, belonging to Kubera. After much fighting with the Yakshas there, Bhima gathered many of the flowers and brought them with him with the assent of Kubera.

तेषां वचस्तत्तु निशाम्य देवः
प्रहास्य रक्षांसि ततोभ्युवाच ।
गृह्णातु भीमो जलजानि कामं
कृष्णा निमित्तं विदितं ममैतत् ॥

The lotus described here refers to Pushkarom or the internal Akasa which could be seen only by permission of Kubera, the Lord of Tapas.

आमन्त्र्य यक्षराजं वै ततः पिब हरस्व च ।
नातोन्यथा त्वया शक्यं किञ्चित्पुष्करमीक्षितुम् ॥
पुष्करं अन्तरिक्षं पूजाकरत्वात् । निरुक्तम् ॥

The Pandavas then proceeded to the Asrama of Nara-Narayana, anxiously expecting to see Arjuna returning from heaven. After some time Arjuna returned to the Gandhamadana and joined his brothers.

आगछदर्जुनः प्रीतः प्रहृष्टो गन्धमादनम् ॥

While roaming in the forest Bhima was attacked by a boaconstrictor and in spite of his well known strength he was unable to get out of its clutches. It was Nahusha one of the ancestors of the Pandavas who had to undergo the effects of a curse from Agastya in this serpent form until met by Yudhishtira. At the intervention of Yudhishtira, the serpent was accordingly transformed into a heavenly being and Nahusha returned to heaven greatly pleased.

इत्युक्त्वाजगरं देहं मुक्त्वा स नहुषो नृपः ।
दिव्यं वपुः समास्थाय गतस्त्रिदिवमेव ह ॥

While the Pandavas still continued to stay in the Dwyta-vana, Duryodhana accompanied by Karna and others came to this forest for a picnic party. The Gandharvas residing there attacked them and bound them up, while the Kurus cried out for help. The Pandavas then proceeded to the spot, fought with the Gandharvas and released the Kurus in the presence of Yudhishtira. Duryodhana then returned to Hastinapura quite ashamed and crest-fallen.

पाण्डवेनाभ्यनुज्ञातो राजा दुर्योधनस्तदा ।
अभिवाद्य धर्मपुत्रं गतेन्द्रिय इवातुरः ।
विदीर्यमाणो व्रीडावान् जगाम नगरं प्रति ।
तस्मिन् गते कौरवेये कुन्तीपुत्रो युधिष्ठिरः ।
भ्रातृभिस्सहितो वीरः पूज्यमानो द्विजातिभिः ।
तथा द्वैतवने तस्मिन् विजहार मुदायुतः ॥

After the Kurus returned to Hastinapura the Pandavas lived comfortably in the Dwyta-vana. The advent of the Kurus even to this forest refers to the annoyance and obstruction invariably occurring against the practice of Yoga.

The Gandharvas constantly found described in the religious texts generally represent the days and nights. vide, Bhagavathom.

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप ।
गन्धर्वस्तस्य बलिनः षष्ट्यत्तरशतत्रयम् ।
गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितासिताः ।
परिवृत्या विलुम्पन्ति सर्वकामविनिर्मिताम् ।
ते चण्डवेगानुचराः **पुरञ्जनपुरं** यदा ॥

"The King of the Gantharvas named Chanda-vega lives in the town of Puranjana. He has 360 Gantharvas as his followers and the same number of Gantharvis. They are of white and black colour."

Here the town named Puranjana refers to the human body. The king named Chanda-vega or violently swift refers to Time. The 360 Gantharvas and 360 Gantharvis allude to the 360 days and nights. The black and white colours allude to the bright and dark fortnights. The Gantharvas however, are never explained anywhere as representing cannibals or other extinct races in Europe or America, Asia or Africa.

At the close of the twelve years' forest life of the Pandavas, Indra in the interest of his son Arjuna proposed to deprive Karna of his natural earings and coat with which he was born, by begging of him for the same in the disguise of a Bramhin.

द्वादशे समतिक्रान्ते वर्षे प्राप्ते त्रयोदशे ।
पाण्डूनां हितकृत् शक्रः कर्णं भिक्षितुमुद्यतः॥

Although prevented by the Sun from parting with the earings and coat, Karna gave them away to Indra and obtained a weapon called Sakti in return. The description of these natural coat and earings as well as of the origin and character of Karna is particularly noteworthy. The earings are said to have originated from Amrita and presented to the Sun by Aditi. Karna was so named from the fact of his having been born with them. He was also known by the name of Vasushena in reference to the natural coat or armour over his body.

अदित्या कुण्डले राज्ञि दत्ते मे मत्तकाशिनी ।
तस्मै दास्यामि वामोरु वर्म चैवेदमुत्तमम् ।
अमृतादुत्थितं दिव्यं तनु वर्म सुकुण्डलम् ।
नाम कर्म च चक्रुस्ते कुण्डले तस्य दृश्यते ।
कर्ण इत्येव तं बालं दृष्ट्वा कर्णं सकुण्डलम् ।
वसु वर्म धरं दृष्ट्वा तं बालं हेमकुण्डलम् ।
नामास्य **वसुषेणेति** ततश्चक्रुर्द्विजातयः ॥

Karna is said to have been born of Kunti by the Sun before she attained maturity. He is thus virtually the eldest brother of the Pandavas. In his younger days he was brought up by Soota and was called also Vrisha meaning a meritorious act. He was early associated with the Kurus and became jealous of Arjuna. Karna was well known for his acts of charity, as he would decline to none the offer of anything begged of him. His name is still a byword for charity in India.

वसुषेण इति ख्यातो वृष इत्येव च प्रभुः ।
सूतस्य वृत्तधेनूषु ज्येष्ठः पुत्रः स वीर्यवान् ।
संधाय धार्तराष्ट्रेण पार्थानां विप्रिये रतः ।
योधुमाशंसते नित्यं फल्गुनेन महात्मना ।
सदा हि तस्य स्पर्धासीदर्जुनेन विशाम्पते ।
अर्जुनस्य च कर्णेन यतो द्वन्द्वं बभूव ह ।
एतत्गुह्यं महाराज सूर्यस्यासीन्न संशयः ॥
यदा च कर्णो राजेन्द्र भानुमन्तं दिवाकरम् ।
स्तौति मध्यं दिने प्राप्ते प्राञ्जलिस्सलिलोत्थितः ।
तत्रैनमुपतिष्ठन्ति ब्राह्मणा धनहेतुना ।
नादेयं तस्य तत्काले किंचिदस्ति द्विजातिषु ॥

From these descriptions, it can be easily inferred that Karna chiefly represents charity. Karna or ear alludes to the Sastras, the Deva-hu and the Pitri-hu as already noticed in the previous pages referring to the left and right ears. Karna's jealousy towards Arjuna denotes the differences of religious views existing between a Yogi and a mere charitable person.

पितृहू दक्षिणः कर्णः देवहू चोत्तरस्मृतः ॥

The last incident mentioned in the Vana-parva is the appearance of Dharma father of Yudhishtira in the form of an Yeksha. He first took away from a bramhin in the forest, the wooden pieces used for kindling the sacred fire, in the guise of a wild animal. On the representation of this fact by the Bramhin to the Pandavas, they went a long way in quest of the animal but missed it. All of them having become tired and thirsty on account of the long march, the younget brother went to procure water from a pond close by. The Yeksha appeared there and asked him to answer certain questions before he ventured to drink the water. As no attention was paid to his order, the Yeksha

caused him to fall senseless. Then one after another the other brothers came to the pond and met with the same result except Yudhishtira who agreed to answer all the questions. The Yeksha then appeared in his true form, renewed the life of all the four brothers and bestowed several boons on them. The questions asked by the Yeksha are well-known as Yeksha prasnas. They deal with various important matters and are well worth a reading. The special boon obtained on the occasion was to the effect that the Pandavas and Panchali would not be recognised by the public in whatever disguise they might appear during the thirteenth year of their exile.

वर्षं त्रयोदशमिदं मत्प्रसादात् कुरुद्वहाः ।
विराटनगरे गूढा अविज्ञाताश्चरिष्यथ ।
यद्वः सङ्कल्पितं रूपं मनसा यस्य यादृशम् ।
तादृशं तादृशं सर्वे छन्दतो धारयिष्यथ ।
अरणी सहितं भाण्डं ब्राह्मणाय प्रयच्छत ।
जिज्ञासार्थं मया ह्येतदाहृतं मृगरूपिणा ॥

The real import of the Agnata-vasa or living incognito for one year, after twelve years of forest life, would be more easily understood, as we proceed with the next Virata-parva. The expression 'छन्दतोधारयिष्यथ' may be particularly remembered for future reference. It ordinarily means that any forms desired may be assumed as a disguise. It also clearly means that the forms prescribed by the Vedas, Chandas, shall alone be accepted for religious meditation. The possibilities afforded by the Sanskrit language for expressions conveying different meanings are taken advantange of particularly in the Puranic descriptions, which are often left unnoticed owing to the ignorance of the main subject altogether.

THE VIRATA-PARVA.

11. *The Pandavas in the Virata's court.* The Virata-parva contains seventy-eight chapters and they would be particularly an interesting reading as a dramatic composition to all students of Sanskrit literature. The incidents therein narrated are dealt with in a style worthy of high appreciation. The general plot is greatly interesting and the whole of it is a production of high literary merit. Those who can afford to read and understand Sanskrit poetry may not be wasting their time in going right through the Parva which would be found in no way inferior to the best dramatic works now known in the Sanskrit language. It does not matter much, if this portion of the text is for that very reason viewed as interpolations of modern times, if only the contents are correctly understood and the skill and beauty of treatment properly appreciated as applied to ordinary story telling as well as to the Puranic method of expressing philosophical facts. The parting advice of Dhowmya to the Pandavas, the self-introductions of the Pandavas and Panchali in the court of the king of Virata in variously disguised forms, their stay in the Palace for one full year incognito, the destruction of Kichaka and his six hundred brothers at the instance of Panchali by Bhima, the attempt of the Kurus to rob all the cows in the country and their recovery by Uttara son of Virata, with the help of Arjuna in the disguise of a eunuch, the appearance of the Pandavas in their real form taking Virata by surprise and

the marriage of Uttara, Virata's daughter to Abhimanyu son of Arjuna, are all told in the most interesting manner, pleasing both to the general reader of stories and histories as well as to the real student of the Puranic subject. Such is the characteristic feature of the ancient Puranas and Itihasas, the authors of which are now condemned as ignorant of the correct method of writing history. Whereas the process of treating other subjects in the historical form, with the object of appealing to the common people is yet an unknown and unthought of idea to the other nations. A few quotations may be here given to convince the readers of the truth of the views here expressed.

The Pandavas proposed to stay in the court of Virata for one year in disguise, as he was admitted to be the best available and most friendly monarch.

अवश्यन्त्वेव वासार्थं रमणीयं शिवं सुखम् ।
सम्मन्त्र्य सहितैः सर्वैर्द्रष्टव्यमकुतो भयम् ।
मात्स्यो **विराटो** बलवानभिरक्तोथ पाण्डवान् ।
धर्मशीलो वदान्यश्च वृद्धः सत्स्वपि सम्मतः ।
गुणवान् लोकविख्यातो दृढभक्तिर्जितेन्द्रियः ।
तत्र मे रोचते पार्थं मत्स्यराजान्तिकेनघ ।
विराटनगरे तात मासान् द्वादश सम्मितान् ।
कुर्वन्तस्तस्य कर्माणि वसामो यदि रोचते ॥

The five brothers and Panchali individually proposed to take different disguised forms. Yudhishtira undertook to appear as a Sanyasi, Kanka by name, proficient in the play of dice made of ivory, gold and gems and well versed in philosophy and other sciences. He proposed to say that he was once attached to the court of Yudhishtira.

विराटं समनुप्राप्य राजानं मात्स्यनन्दनम् ।
सभास्तारो भविष्यामि विराटस्येति मे मतिः ।

कंको नाम ब्रुवाणोहं मताक्षः साधु देविता ।
वैडूर्यान् काञ्चनान् दान्तान् स्फाटिकान् राजतानपि ।
कृष्णाक्षान् लोहिताक्षांश्च निवप्स्यामि मनोरमान् ।
द्विजो व्रतेनास्मि न च स्वतः प्रभो
सम्मुडितः प्रव्रजितस्त्रिदण्डभृत् ।
इदं शरीरं मम पश्य मानुषं
समावृतं पञ्चभिरेव धातुभिः ॥
ममेह पञ्चेन्द्रियगात्रदर्शिनो
वदन्ति पञ्चैव पितॄन् यथा श्रुतिः ।
मनुष्यजातित्वमचिन्तयन्नहम्
न चास्मि तुल्यः पितृभिः स्वभावतः ॥
युधिष्ठिरस्यापि सखाऽभवं पुरा
गृहप्रवेशी च शरीरमेव च ।
गृहे च तस्योषितवानहं सुखम्
राजास्मि तस्य स्वपुरेऽभवं पुरा ॥
वैयाघ्रपद्योस्मि नरेन्द्र गोत्रत
स्तदेव सौख्यं मृगयामहे वयम् ।
मुक्तोस्मि कामाच्च धनाच्च साम्प्रतम्
त्वदाश्रये वस्तुमिहाभ्युपागतः ॥
अक्षान्निवप्तुं कुशलोस्म्यहं सदा
पराजितः शकुनिरुतानि चिन्तयन् ।
मृगद्विजानाञ्च रुतानि चिन्तय
न्निराश्रयः प्राव्रजितोस्मि भिक्षुकः ॥

Kanka, the name assumed by Yudhishtira refers clearly to Bramah-kshetrom. It is well expressed in the text itself.

द्विजो व्रतेनास्मि न च स्वतः प्रभो ॥

Yudhishtira has still the dice to play but they are made of superior materials.

वैडूर्यान् काञ्चनान् दान्तान् स्फाटिकान् राजतानपि ॥

Virata literally means the universal or generalised Intellect. From the sensations leading outward, the Pandavas have now turned to the Intellect inward or to the secret living in Virata's court. The valuable dice are used for playing here, and this refers to the use of sensations suited for superior meditation within. The story clearly refers to the Yogic process known as अन्तर्दृश्यानुविद्धं as opposed to बहिर्दृश्यानुविद्धम् ॥

Bhima agreed to serve as a cook by name Valala.

सूदोहं बल्लवो नाम्ना सूपकारो नराधिप ।
उपस्थास्यामि राजानं विराटमिति रोचये ।
रागप्रकाराश्च बहून् फलाश्रयान्
महानसे मे न समोस्ति सूपकृत् ।
त्वमन्नसंस्कारविधौ प्रशाधि माम्
भवामि तेहं नरदेव सूपकृत् ॥
स्वकर्मतुष्टाश्च वयं नराधिप
प्रशाधि मां सूदपदे यदीच्छसि ।
ये सन्ति मल्ला बलवीर्यसंमता
स्तानेव योत्स्यामि तवाभिहर्षयन् ॥

The couplets quoted here, if carefully read, would suggest various interesting meanings pertinent to the subject, and it is hoped that the skill displayed in the use of expressions capable of such interpretations will be evident without much scrutiny.

Supa means soup as well as an arrow or breath. Mahanasa means a kitchen, also the great nose referring to the Yogic method of regulating breath. Sooda means to cook, also to suppress or kill. With these different interpretations, it is not difficult to understand the whole description as representing a process of Prana-yama, Bhima being the

son of Vayu or air. The following expression is repeated in the introductions meaning that each one of them is interested in Swa-karma, meditation of the self or Atma.

स्वकर्मतुष्टाश्च वयं नराधिप ॥

Arjuna proposed to appear as a eunuch, by name *Brihannala*, well-versed in music and dance, and applied to Virata for the tutorship to his daughter Uttara.

उभौ **कम्बू** प्रतीमुच्य कुण्डले परिपातुके ।
वेणीकृतशिरा भूत्वा भविष्यामि **बृहन्नळा** ।
स्त्रीभावसमुदाचाराश्चित्यगीत कथाश्रयैः ।
छादयिष्यामि राजेन्द्र मायया त्मानमात्मना ।
कृष्णे च रक्ते च निबध्य वाससी
शरीरवान् शुक्रबृहस्पतिप्रभः ।
क्लैब्येन वेषेण न भाति भाति च
ग्रहाभिपन्नो नभसीव चन्द्रमाः ॥
स्नानं चेरयं विमृजे च दर्पणम्
विशेषकेष्वेव च कौशलं मम ।
नृत्यामि गायामि च वादयाम्यहम्
प्रनर्त्तने कौशल नैपुणं मम ।
तदुत्तरायाः परिधत्स्व नर्त्तने
भवामि देव्या नरदेव नर्त्तकी ॥

Kambu means two veins, Brihat is great and nala, a tubular vessel, Leaving the two nadis called Ida and Pingala, the male and the female, the central Sushumna or the great nadi is here represented as neuter gender. The red and black cloths tied round mean that tamas and rajas are controlled.

कृष्णे च रक्ते च निबँध्य वाससी ॥

The proficiency expressed regarding the cleaning of mirrors refers clearly to the purification of the heart.

स्नानं चरेयं विमृजे च दर्पणम् ॥

The teaching of dancing and music to Uttara refers to Uttara-marga or the inward turn of mind.

Nakula agreed to be the controller of horses, by name *Dama-granthi*, well-versed in their training and treatment.

दामग्रन्थी परिज्ञातः कुशलो दामकर्मणि ।
कुशलोस्म्यश्वशिक्षायां तथैवाश्वचिकित्सने ।
अश्वानां प्रकृतिं वेद्मि विनयं चापि सर्वशः ।
दुष्टानां प्रतिपत्तिं च कृत्स्नं चैव चिकित्सितम् ॥

There is no doubt that the control of the senses is clearly represented here.

Sahadeva proposed to be the keeper of cows and bulls, by name *Tantri-pala* and well qualified to train them and treat them.

स्वकर्मतुष्टाश्च वयं नराधिप
प्रशाधि मां गोपरिरक्षणेनघ ।
क्षिप्रञ्च गावो बहुला भवन्ति
न तासु रोगो भवतीह कश्चित् ।
तैस्तैरुपायै र्विदितं मयैत
देतानि शिल्पानि मयि स्थितानि ॥
ऋषभानपि जानामि राजन् पूजितलक्षणान् ।
येषां मूत्रमुपाघ्राय अपि वन्ध्या प्रसूयते ॥

Here Go or cow refers to light or knowledge and Rishabha or bull represents Dharma. Panchali proposed to appear as a maid servant, by name *Syramdhri* qualified to attend to the toilet of the young princesses.

सैरन्ध्री नाम मे जातिर्वन्यमूलफलाशना ।
जानामि केशान् प्रथितुं विचित्रान् ग्रथितुं मणीन् ।
आराधयं सत्यभामां कृष्णस्य महिषीं प्रियाम् ।

कृष्णाश्च भार्या पार्थानां नारीणामुत्तमा तथ ।
तथास्मि सुभ्रुवा चाहमिष्टलाभेन तोषिता ।
मालिनी चेति मे नाम स्वयं देवी चकार ह ।
कृष्णा कमलपत्राक्षी सा मे प्राणसमा सखी ।
न चाहं चिरमिछामि क्वचिद्वस्तुं शुभानने ।
व्रतं किलैतदस्माकं कुलधर्मोयमीदृशः ।
गुरवो मम धर्मश्च वायुः शक्रस्तथाश्विनौ ।
तेषां प्रसादाच्च न मां कश्चिद्धर्षयते पुमान् ।
नाहं शक्या विराटेन यद्वा चान्येन केनचित् ।
देवगन्धर्वयक्षैर्वा द्रष्टुं दुष्टेन चेतसा ।
गन्धर्वाः पालयन्ते मां सुकुलाः पञ्च सुव्रताः ।
यश्च दुःशीलवान् मर्त्यो मां स्पृशेद्दुष्टचेतसा ।
स तामेव निशां शीघ्रं शयीत मुसलैर्हतः ॥

Syrandhri, literally means a woman of a mixed tribe, a huntress catching wild animals, alluding to the power of destroying evil passions. The name 'Malini' alleged to have been given to her by Panchali, represents the celestial Ganga or Susbumna nadi itself.

मालिनी चेति मे नाम स्वयं देवी चकार ह ॥

Influenced by evil passions, none can afford to see her with impunity.

नाहं शक्या विराटेन यद्वा चान्येन केनचित् ।
देवगन्धर्वयक्षैर्वा द्रष्टुं **दुष्टेन चेतसा** ॥

We could thus easily observe that the significance of Panchali is systematically kept up even in her disguised form. Ten months after the stay of the Pandavas in Virata's court, Kichaka, the brother-in-law of Virata and the officer commanding his army met Panchali and fell in love with her.

महारथेषु छन्नेषु मासा दश समाययुः ।
तस्मिन् वर्षे गतप्राये कीचकस्तु महाबलः ।
सेनापतिर्विराटस्य ददर्श द्रुपदात्मजाम् ।
तां दृष्ट्वा देवगर्भाभां चरन्तीं देवतामिव ।
कीचकः कामयामास कामबाणप्रपीडितः ॥

Syrandhri once went to Kichaka's quarters under instructions from Sudeshna wife of Virata, carrying an empty pot to fetch the best spirituous liquor. On this occasion Kichaka attemtped to ravage her. Leaving the pot, she ran to the Sabha of Virata and prostrated before the assembly. Kichaka ran behind her and kicked her with his foot in the presence of all gathered there.

सा गृहीता विधून्वन्ती भूमौ निक्षिप्य भाजनम् ।
सभां शरणमाधावद्यत्र राजा युधिष्ठिरः ।
तां कीचकः प्रधावन्तीं केशपक्षे परामृशत् ।
पातयित्वा तु तां भूमौ सूतपुत्रः पदाऽवधीत् ।
सभायां पश्यतो राज्ञो विराटस्य महात्मनः ॥

Kichaka is represented as the brother-in-law of Virata and brother of Sudeshna. He is described as an investigator and a fault finder or critic. He could please people by talking and arguing, regarding the utility of actions. He is therefore a utilitarian longing for material enjoyments and provided with the necessary means of securing the same. His 605 younger brothers represent the subdivisions or lower kinds of desires. His relationship with Virata clearly proves that Kichaka stands for the effects of false reasoning. Kichaka literally means a hollow reed used for producing sound and Upa-Kichaka a smaller variety of the same. The destruction of Kichaka and his brothers by Bhima son of Vayu or air, therefore alludes to some variety of Pranayama prescribed in the Yoga Sastras.

वीर्यवान् दयितो राज्ञो दर्पोत्सिक्तश्च कीचकः ।
साम्पराये परिक्रुष्टो बलवान् दुर्जयो रणे ।
आसीत्प्रहर्त्ता शत्रूणां दारदर्शी च दुर्मतिः ।
स्यालो राज्ञो विराटस्य सेनापतिरुदारधीः ।
सुदेष्णायानुजः क्रूरः शूरो वीरो गतव्यथः ।
विजितारिर्महायुद्धे प्रचण्डो मानतत्परः ।
नरनारीमनोह्लादी धीरो वाग्मी रणप्रियः ।
पुण्यकर्मार्थकामानां भाजनं मनुजोत्तमः ॥

The word Dara means a wife as well as a cleft or rent. A daradersi thus refers to a finder of flaws or a critic.

When the destruction of Kichaka by Bhima in the guise of a Gandharva became publicly known, the Kurus began to suspect that the Pandavas may be in Virata's court in disguise and that Bhima has likely killed Kichaka. They therefore proposed an expedition to the country of Virata for the purpose of carrying away all his cows, when the Pandavas they thought would probably appear before them for defence and might be conveniently then detected and made to go back to the forest for another period of twelve years in accordance with their previous pledge.

ध्रुवं कृष्णानिमित्तं तु भीमसेनेन सूतजाः ।
गन्धर्वव्यपदेशेन हता निशि न संशयः ।
पितामहेन ये चोक्ता देशस्य च जनस्य च ।
गुणास्ते मत्स्यराष्ट्रेषु बहुशोपि मया श्रुताः ।
विराटनगरे मन्ये पाण्डवा छन्नचारिणः ।
निवसन्ति पुरे रम्ये तत्र यात्रा विधीयताम् ।
मत्स्यराष्ट्रं गमिष्यामो ग्रहीष्यामश्च गोधनम् ।
गृहीते गोधने नूनं तेपि योत्स्यन्ति पाण्डवाः ।
अपूर्णे समये चापि यदि पश्येम पाण्डवान् ।
द्वादशान्यानि वर्षाणि प्रवेक्ष्यन्ति पुनर्वनम् ॥

When the cows were accordingly being robbed and carried away by the Kurus, complaints were made before Uttara son of Virata while he was in the female apartment. Uttara undertook to defend and fight against all the Kurus and said he wanted but a proper charioteer. Syrandhri did not relish this unmerited boasting on the part of the prince and she therefore asked Brihannala privately to set up Uttara the daughter of Virata to suggest to her brother the name of Brihannala as the best available charioteer. Uttara then started accordingly with Brihannala for the rescue of the cows, and when the grand army of the Kurus appeard at a distance he grew terrified and wanted to retreat-Brihannala persuaded him in vain to meet the enemies. He had thus to reveal the mystery of the Pandavas' disguise in the court of Uttara's father, to induce him to undertake at least the charioteer's part, while Brihannala himself fought the battle and gained victory over all the Kurus. With a view to ascertain the truth of Brihannala's statement as to his own identification with Arjuna, Uttara demanded the enumeration of the ten well-known names of Arjuna and the causes for their application. This incident is ingeniously introduced here for the purpose of furnishing necessary clues to the reader to understand the full significance of Arjuna, and the passage concerned is therefore well worth our careful notice.

अर्जुनः फल्गुनो जिष्णुः किरीटी श्वेतवाहनः ।
बीभत्सुर्विजयः पार्थः सव्यसाची धनञ्जयः ।
एतानि मम नामानि स्थापितानि सुरोत्तमैः ।
सर्वान् जित्वा जनपदान् धनं चाछिद्य सर्वशः ।
मध्ये धनस्य तिष्ठन्तं तन्मामाहुर्धनञ्जयम् ।
अभिप्रयामि संग्रामे यदाहं युद्धदुर्मदान् ।
अजित्वा न निवर्तेयं तेन वै विजयंविदुः ।

श्वेताः काञ्चनसन्नाहा रथे युज्यन्ति मे हयाः ।
शत्रुभिर्युध्यमानस्य तेनाहं **श्वेतवाहनः** ।
किरीटं सूर्यसङ्काशं भ्राजते मे शिरोगतम् ।
रणमध्ये रथस्थस्य सूर्यपावकसन्निभम् ।
अछेद्यं रुचिरं चित्रं जाम्बूनदपरिष्कृतम् ।
इन्द्रदत्तमनाहार्यं तेनाहुर्मां **किरीटिनम्** ।
न कुर्यां कर्म बीभत्सं युध्यमानः कदाचन ।
तेन देवमनुष्येषु **बीभत्सु**रिति मां विदुः ।
उभौ मे तुल्यकर्माणौ गाण्डीवस्य विकर्षणे ।
भुजौ मे भवतः संख्ये परसैन्यविनाशिनौ ।
तयोस्सव्योधिकस्तस्मा **त्सव्यसाची**ति मां विदुः ।
पृथिव्यां सागरान्तायां वर्णो मे दुर्लभः समः ।
शुद्धत्वाद्रूपवत्त्वाच्च तेन **मामर्जुनं** विदुः ।
उत्तराभ्यां तु पूर्वाभ्यां फल्गुनीभ्यामहं दिवा ।
जातो हिमवतः पृष्ठे तेन मां **फल्गुनं** विदुः ।
यो ममाङ्गे व्रणं कुर्यात् भ्रातुर्ज्येष्ठस्य पश्यतः ।
युधिष्ठिरस्य रुधिरं दर्शयेद्वा कदाचन ।
पराभवमहं तस्य कुलेकुर्यान्न संशयः ।
योत्स्यामि तैरहं सर्वैर्न मे तेभ्यः पराभवः ।
तेन देवमनुष्येषु **जिष्णु**र्नामास्मि विश्रुतः ।
माता मम पृथा नाम तेन मां **पार्थ**मब्रुवन् ।
देवदानवगन्धर्व पिशाचोरगराक्षसान् ।
अहं पुरा रणे जित्वा खाण्डवेऽग्निमतर्पयम् ।
हुताशनं तर्पयित्वा सहितः शार्ङ्गधन्वना ।
त्रिविष्टपगतौ दृष्ट्वा पितामह महेश्वरौ ।
मूर्छायां पतितं भूम्यावागतौ देवसत्तमौ ।
दृष्ट्वा तौ वरदौ देवौ संज्ञां लब्ध्वोत्थितः पुनः ।
मूर्ध्ना हि प्रणतं भूमौ तौ देवौ वरदौ वरौ ।
कृष्णेत्येकादशं नाम प्रीत्या मे चक्रतुस्तदा ॥

The meanings of these ten or rather eleven names are explained in the above passage in the usual Puranic style. They should not be simply literally interpreted without due regard for the philosophical ideas they would otherwise convey. It is necessary to see whether such higher meanings are not consistently kept up throughout the descriptions.—

"I sit over the treasures acquired from all the countries conquered by me, I am therefore called *Dhanom-Jaya*". Jana-pada or country is opposed to a nagara or town. The name thus signifies the conquest over all mean passions.—

"I never retreat from a battle field without victory, I am therefore called *Vijaya*". Thorough practice in every yogic process is here clearly meant.

"White horses are yoked to my charriot while fighting with the enemies, and I am therefore known as *Swetavahana*". White horses clearly point to satwic development.

"During the battle I wear a crown given me by Indra which cannot be damaged or shaken by the enemies. I am therefore called *Kiriti*". This alludes to the resoluteness in the religious meditations.

"While fighting I commit no loathful act and am therefore called *Bibhatsu*." "I can use the bow with both my hands alike but the left hand is more dexterous and I am therefore known as *Savya-sachi*." This refers to the proficiency in both Karma-kanda and Gnana-kanda, and points to the greater inclination to the latter. "I am called *Arjuna* on account of my purest colour and form." High satwic character is thus specified.

"I was born in the valleys of the Himavat during day time, under the constellation Phalguni," when it was in a

north-eastern position. I am therefore called *Phalguna*" This description is full of meaning. Himavat is explained by Sri-Sankara as follows.

हिमरूपः सर्वदा शीतलः स्वयं प्रकाशमान आनन्दात्मान्तर्हित यक्षस्वरूपः स यस्य नित्यमस्त्युपनिषद्विभागस्य स हिमवान् ॥

"He who has the ever blissful Atma close at hand is Himavat." North east is another significant term, both north as well as east refer to the ganana-marga as opposed to south and west, karma-marga.

Phalguna means small or minute. Putting these interpretations together we obtain the idea of something slightly bordering on ganana-yoga and a complete achievement of karma-yoga.

" Any one hurting me or Yudhishtira will be treated as my enemy and fought against with succcess. Hence I am called *Jishnu*". This term is generally applied to the Sun and Indra as well as Vishnu.

"My mother's name being Pritha, I am called *Partha*." This term applies to individuality or separateness, signifying Jivatma as distinct from Paramatma.

" After the destruction of the Khandava Forest, I went to Swarga accompanied by Sri-krishna, where Bramha and Siva gave me, quite pleased, the additional eleventh title *Krishna*". This description clearly alludes to the nearest approach made to Sri-Krishna's qualifications, after attaining the yogic process signified by the burning of the Khandava-forest.

In this connection, it may be useful to note that the weapons of the Pandavas are said to have been left on a tree called sami standing within a cremation ground, before they entered Virata's country in disguise, the chief weapon being

Gandiva, the bow of Arjuna. This bow is said to have been retained by Bramaha in the beginning for a thousand years. It was then in the hands of Siva, Indra, Soma, Varuna and Agni successively, before Arjuna obtained it at last.

इयं वने मनुष्येन्द्र महती दृश्यते शमी ।
भीमशाखा दुरारोहा श्मशानस्य समीपतः ।
स्नेहानुबद्धां पश्यामि दुरारोहामिमां शमीम् ।
समीपे च श्मशानस्य गृहं नास्य विशेषतः ।
समासज्यायुधान्यस्यां गच्छामो नगरं नृप ।
धनुर्भिः पुरुषं कृत्वा चर्मकेशास्थिसंवृतम् ।
उत्बन्धमिव कृत्वा च धनुर्ज्यापाशसंवृतम् ।
अस्यामायुधमासज्य गच्छाम नगरं वयम् ॥
पार्थस्येदं धनुर्दिव्यं गाण्डीवमिति विश्रुतम् ।
एतद्वर्षसहस्रन्तु ब्रह्मा पूर्वमधारयत् ।
उमापतिश्चतुःषष्टीं शक्रोऽशीतिं च पञ्च च ।
सोमः पञ्चसहस्राणि तथा च वरुणः शतम् ।
तस्माच्च वरुणाद्वह्निः प्रेम्णा प्राहृत्य तच्छुभम् ।
अग्निना प्रातिभाव्येन दत्तं पार्थाय गाण्डिवम् ॥

The term Gandiva may refer to a joint or knot probably between the eye-brows, as Ganda means a rhinoceros with a tusk on the forehead. Sami, the name of the tree in the cremation ground in which the bow was tied up in the shape of a hanging dead body alludes to the subjugation of the senses. The word sami means, peacefulness and the dead body refers to the destruction of materiality.

A day after the cows were rescued from the Kurus and the enemy forced to retreat, the Pandavas changed their disguise and occupied the seats in Virata's sabha specially reserved for monarchs of position. Virata was thus taken by surprise and offered his country to the Pandavas and

proposed the marriage of his daughter Uttara to Arjuna. The Pandavas declined to accept the country but agreed to have Uttara married to Abhi-manyu, son of Arjuna by Subhadra.

वयं वनान्तरात्प्राप्ता न ते राज्यं गृहामहे ।
किं तु दुर्योधनादीनां राज्ञां राज्यं गृहामहे ।
प्रतिगृह्णाम्यहं राजन् स्नुषां दुहितरं तव ।
युक्तोह्यावां हि सम्बन्धो मात्स्यभारतवंशयोः ।
स्नुषार्थमुत्तरां राजन् प्रतिगृह्णामि ते सुताम् ।

The marriage was accordingly celebrated with great festivity. Sri-Krishna was present on the occasion to witness the marriage of his own nephew. The Virata-Parva ends with the description of this marriage. Abhimanyu has been already noticed as the incarnation of Varcha son of Soma or moon.

यस्तु **वर्चा** इति ख्यातः सोमपुत्रः प्रतापवान् ।
सोऽभिमन्यु**र्बृहत्कीर्ति**रर्जुनस्य सुतोभवत् ॥

Varcha means vigour or power. Abhi is excessive and Manyu is mental courage. Uttara means north as also to cross beyond. The combination of Abhimanyu and Uttara therefore gives the idea of the commencement of a connection of Yoga with Gnana.

We have now passed through four big Parvas, namely the Adi, Sabha, Vana and Virata of our voluminous text, and have not been able to find a single bit of human history or of Indian geography to establish the correctness of the modern interpretations. We have also been invariably noticing at the same time that the prevailing method of interpretation, whatever might be its worth, could not continue consistently for a reasonable time, in spite of the Pandit's obstinate twistings and desperate imprecations. We

have further found, by humbly and respectfully following the clues furnished within the sacred literature, that the stories told so far, clearly and consistently refer to definite religious instructions of a highly scientific character, useful to all mankind, not only here but hereafter too. The sacred texts doubtless guide us in our path to the higher progress of human life, in its proper sense, by exhibiting in vivid contrast the transient and hollow nature of material affairs. Whatever might be the plea of modern civilization to extol the utility of the material world, it would certainly be an irreparable blunder to deny the immensely greater value of the devotional sphere. We may surely have to rue for ever, if we thoughtlessly allow ourselves to be led away by the petty vanities of the worldly-wise man.

रेतःशोणितयोरियं परिणतिर्यद्वर्ष्म तत्राभवन्
मृत्योरास्पदमाश्रयो गुरुशुचां रोगस्य विश्रामभूः ।
जानन्नप्यवशी विवेकविरहान्मज्जन्नविद्याम्बुधौ
ग्रंहारीयति पुत्रकाम्यति वत क्षेत्रीयति स्त्रीयति ॥

THE UDYOGA-PARVA.

12. *The meeting of the Subha and the declaration of war.* The Udyoga Parva starts with the detailed descriptions of the messages that passed between the Pandavas and the Kurus regarding the claims of the former to the Kingdom. The preceptor of Drupada was first sent to Dhritarashtra in behalf of the Pandavas, and Sanjaya was sent in return. Meanwhile Dhritarashtra sought Vidura's advice and his long speech touching on moral, social and political matters generally, is well-known as *Vidura-vakya*. At the end of his instructions, Rishi Sanatsujata is said to have appeared and countinued in the same tone. Both of these speeches consist of fourteen chapters from 33 to 46 and they would certainly prove a profitable reading in many ways. In the meantime, the ruling chiefs friendly to the Kurus and Pandavas were invited to join each side respectively to be prepared for war. Salya the uncle of the two youngest Pandavas was won over by Duryodhana against his will. Sri-krishna was invited by both parties but refused to take arms and fight. He joined Arjuna and gave his army to Duryodhana. Duryodhana then sought the help of Beladeva elder brother of Krishna, but he declined to take any part in the war or to render any help to either party.

कृष्ण उवाच ॥

भवानभिगतः पूर्वमत्र मे नास्ति संशयः ।
दृष्टस्तु प्रथमं राजन्मया पार्थो धनञ्जयः ।
तव पूर्वाभिगमनात्पूर्वत्वाच्यस्य दर्शनात् ।

साहाय्यमुभयोरेव करिष्यामि सुयोधन ।
प्रवारणन्तु बालानां पूर्वं कार्यमिति श्रुतिः ।
तस्मात्प्रवारणं पूर्वमर्हः पार्थो धनञ्जयः ।
मत्संहननतुल्यानां गोपानामर्बुदं महत् ।
नारायणा इति ख्याताः सर्वे संग्रामयोधिनः ।
ते वा युधि दुराधर्षा भवन्त्वेकस्य सैनिकाः ।
अयुध्यमानः संग्रामे न्यस्तशस्त्रोहमेकतः ।
आभ्यामन्यतरं पार्थ यत्ते हृद्यतरं मतम् ।
तद्वृणीतां भवानग्रे प्रवार्यस्त्वं हि धर्मतः ॥
एवमुक्तस्तु कृष्णेन कुन्तीपुत्रो धनञ्जयः ।
अयुध्यमानं संग्रामे वरयामास केशवम् ।
दुर्योधनस्तु तत्सैन्यं सर्वमावरयत्तदा ।
सहस्राणां सहस्रन्तु योधानां प्राप्य भारत ।
कृष्णञ्चापहृतं ज्ञात्वा सम्प्राप परमां मुदम् ।
दुर्योधनस्तु तत्सैन्यं सर्वमादाय पार्थिवः ।
ततोभ्ययात् भीमबलो रौहिणेयं महाबलम् ॥

बलदेवउवाच ।

यन्मयोक्तं विराटस्य पुरा वैवाहिके तदा ।
निगृह्योक्तो हृषीकेशस्त्वदर्थे कुरुनन्दन ।
मया सम्बन्धकं तुल्यमिति राजन् पुनः पुनः ।
नाहं सहायः पार्थस्य नापि दुर्योधनस्य वै ।
इति मे निश्चिता बुद्धिर्वासुदेवमवेक्ष्य ह ।
जातोसि भारते वंशे सर्वपार्थिवपूजिते ।
गच्छ युध्यस्व धर्मेण क्षात्रेण पुरुषर्षभ ॥

There are several important points to be noticed in the above passage. Duryodhana is said to have appeared before Sri-Krishna while sleeping and Arjuna went after him. The former took his seat on a throne near Sri-Krishna's head while the latter stood prostrate near his feet. All this clearly means that evil exhibits itself prominently before good.

दुर्योधनस्तु **प्रथमं** वासुदेवमुपाश्रयत् ।
उच्छीर्षतश्च कृष्णस्य निषसाद वरासने ।
ततः किरीटी तस्यानुप्रविवेश महामनाः ।
पश्चार्धे तु स कृष्णस्य प्रह्वोतिष्ठत् कृताञ्जलिः ॥

Sri-Krishna declined to take weapons or to fight, but undertook to act the part of a charioteer to Arjuna at his request.

उपपन्नमिदं पार्थ यत् स्पर्धसि मया सह ।
सारथ्यं ते करिष्यामि कामः सम्पद्यतां तव ॥

This means that Arjuna the satwic mind prepared for yoga has to progress with the help and guidance of Sri-Krishna, the Lord of Yoga. The entire refusal of Beladeva to join either party in any manner, has to be specially marked. Beladeva represents Sesha, Ananta, Prana or life breath. The battle to be fought without him signifies that the processes of Hata yoga which deal with the mere regulation of breath have no place in the great battle to be fought at Kuru-Kshetra. As a rule Hata Yoga is treated with contempt in all the Satras generally.

तस्मान्न **हठयोगेन** प्राणसंयमनात्मना ।
कार्यसिद्धिं विना किञ्चित्प्रयोजनमवाप्नुयात् ॥

Beladeva is said to have expressed his determination already, on the occasion of the marriage of Uttara, Virata's daughter.

यन्मयोक्तं विराटस्य पुरा वैवाहिके तदा ॥

This alludes to the exclusion of the same Hata-yoga, the moment one is in touch with Uttara or gnana-marga.

Dhritarashtra then convened a Sabha for the purpose of settling the claims of the Pandavas to the kingdom and, Duryodhana invited Sri-Kishna to attend the Sabha under instructions from his father.

अथ दुर्योधनः कृष्णं शकुनिश्चापि सौबलः ।
सन्ध्यां तिष्ठन्तमभ्येत्य दाशार्हमपराजितम् ।
आचक्षेतान्तु कृष्णस्य धृतराष्ट्रं सभागतम् ।
कुरूंश्च भीष्मप्रमुखान् राज्ञः सर्वांश्च पार्थिवान् ।
त्वामर्थयन्ते गोविन्द दिवि शक्रमिवामराः ।
तावभ्यनन्दत् गोविन्दः साम्ना परमवल्गुना ॥

Sri-Krishna accordingly attended the Sabha and spoke at length in favour of peace. Taking the speech merely as a diplomatic expression of the opinions of one in Sri-Krishna's position, a reading of the whole of it as found in the text, is sure to convince every unbiased reader, of the high standard of civilization and culture attained at the time of its composition, whether it be in B. C. or A. D. Sri-Krishna is said to have spoken in the Sabha addressing Dhritarashtra in person.

तेष्वासीनेषु सर्वेषु तूष्णीं भूतेषु राजसु ।
वाक्यमभ्याददे कृष्णः सुदंष्ट्रो दुन्दुभिस्वनः ।
जीमूत इव घर्मान्ते सर्वा संश्रावयन् सभाम् ।
धृतराष्ट्रमभिप्रेक्ष्य समभाषत माधवः ।
कुरूणां पाण्डवानाञ्च शमस्यादिति भारत ।
अप्रणाशेन वीराणामेतद्याचितुमागतः ।
न दुष्करो ह्यत्र शमो मतो मे भरतर्षभ ।
त्वय्यधीनः शमो राजन्मयि चैव विशाम्पते ।
पुत्रान् स्थापय कौरव्य स्थापयिष्याम्यहं परान् ।
आज्ञा तव हि राजेन्द्र कार्या पुत्रैः सहान्वयैः ।
हितं बलवदप्येषां तिष्ठतां तव शासने ।
तवैचव हितं राजन् पाण्डवानामतो हितम् ।
शमे प्रयतमानस्य तव शासनकांक्षिणः ।
धर्मार्थयोस्तिष्ठ राजन् पाण्डवैरभिरक्षितः ।

मा ते धर्मस्तथैवार्थो नश्येत भरतर्षभ ।
शक्यं किमन्यद्वक्तुं ते दानादन्यज्जनेश्वर ।
ब्रुवन्तु ते महीपालाः सभायां ये समासते ।
पित्र्यं तेभ्यः प्रदायांशं पाण्डवेभ्यो यथोचितम् ।
ततः सपुत्रः सिद्धार्थो भुङ्क्ष्व भोगान् परं तप ॥

Sri-Krishna advocated that the Pandavas and Kurus should conclude peace, that Dharma and Artha should combine instead of being mutually destroyed, and that the Pandavas should be given their due portion of ancestral property.

धर्मार्थयोस्तिष्ठ राजन् पाण्डवैरभिरक्षितः ।
मा ते धर्मस्तथैवार्थो नश्येत भरतर्षभ ।
पित्र्यं तेभ्यः प्रदायांशं पाण्डवेभ्यो यथोचितम् ।
ततः सपुत्रः सिद्धार्थो भुङ्क्ष्व भोगान् परन्तप ॥

Here *Dharma* means devotion and religious abstraction, and *Artha* applies to worldly prosperity. The significance of the Pandavas and Kurus is thus clearly stated in these two words. *Pitryam* or ancestral property here denotes the subtle elements or the original Pitris, and Dhritarashtra stands for the mind given up to the rashtra, vishayas or materiality. The speech as a whole demands that greater prominence should be given to Dharma if Artha should ever be allowed to exist. Even this compromise and toleration are not preached with a full heart by Sri-Krishna, as he has already expressed his desire to bring about a war in which the Kurus should all be destroyed.

यात्वा चाहं कुरून् सर्वान् युष्मदर्थमहापयन् ।
यतिष्ये प्रशमं कर्तुं लंभयिष्येच चेष्टितम् ।
कौरवाणां प्रवृत्तिं च गत्वा युद्धाधिकाङ्क्षिणाम् ।
निशम्य विनिवर्त्तिष्ये जयाय तव भारत ।
सर्वथा युद्धमेवाहं शंसामि परैः सह ॥

Sage Narada narrated at great length to Duryodhana the story of Yayati and Galava illustrating the evil consequences of Egoism and obstinacy and warned him against his own conduct.

एष दोषोभिमानेन पुरा प्राप्तो ययातिना ।
निर्बन्धतातिमात्रं च गालवेन महीपते ।
तस्मात्त्वमपि गान्धारे मानं क्रोधञ्च वर्जय ।
सन्धस्व पाण्डवैर्वीर संरम्भं त्यज पार्थिव ॥

The story told contains many important matters relating to Yoga and religious devotion and the text is available for those who are sincerely interested. A close and careful reading will no doubt furnish many useful informations. But others who could afford to despise the whole of Puranic literature as incoherent compositions and particularly the episodes in them as unnecessary and unpoetic interpolations, are assured that no discourteous or objectionable request is made to them for wasting their valuable time by going through such meaningless stuff as they understand it. It is also feared that the Pandits could hardly discover anything particularly sensible in the above story, as they do not seem to be prepared to give us anything reasonable from the main portion of the text itself. Sri-Krishna then addressed Duryodhana and advised him to make peace with the Pandavas by offering them half the kingdom.

दुर्योधन निबोधेदं मद्वाक्यं कुरुसत्तम ।
शमार्थं ते विशेषेण सानुबन्धस्य भारत ।
महाप्रज्ञकुले जातः साध्वेतत् कर्तुमर्हसि ।
धर्मार्थयुक्ता लोकेस्मिन् प्रवृत्तिर्लक्ष्यते सताम् ।
असतां विपरीता तु लक्ष्यते भरतर्षभ ।
श्रेयस्ते दुर्जनात्तात पाण्डवैस्सह सङ्गतम् ।
तैर्हि सम्प्रीयमाणस्त्वं सर्वान् कामानवाप्स्यसि ।
पाण्डवैर्निर्मितां भूमिं भुञ्जानो राजसत्तम ।

पाण्डवान् पृष्ठतः कृत्वा त्राणमाशंससेऽन्यतः ।
अर्धं प्रदाय पार्थेभ्यो महतीं श्रियमाप्नुहि ॥

The difference between Dharma and Artha is repeatedly explained here. The Pandavas are said to have created this Bhumi which Duryodhana is enjoying and Ardhom or half of it is now asked to be given. Here Bhumi or Loka refers not to this material earth, but to the Satwic foundation laid for religious construction. This Bhumi is thus made or created by the Pandavas and is being trespassed by Duryodhana. He was therefore required to leave the Ardhom, region or position unmolested for religious advancement.

Naturally dissatisfied with the proposal of Sri-Krishna Duryodhana made arrangements to bind him up or take him prisoner at once and then fight with the Pandavas who would thus be deprived of their chief support.

वयमेव हृषीकेशं निगृह्णाम बलादिव ।
श्रुत्वा गृहीतं वार्ष्णेयं पाण्डवा हतचेतसः ।
निरुत्साहा भविष्यन्ति भग्नदंष्ट्रा इवोरगाः ।
अयं ह्येषां महाबाहुः सर्वेषां शर्म वर्म च ।
तस्माद्वयमिहैवैकं केशवं क्षिप्रकारिणम् ।
क्रोशतो धृतराष्ट्रस्य बध्वा योत्स्यामहे रिपून् ॥

The plot laid was somehow discovered and Sri Krishna greatly enraged at the mischief intended, exhibited his Viswa-rupa or universal form.

एकोहमिति यन्मोहान्मन्यसे मां सुयोधन ।
परिभूय सुदुर्बुद्धे ग्रहीतुं मां चिकीर्षसि ।
इहैव पाण्डवास्सर्वे तथैवान्धक वृष्णयः ।
इहादित्याश्च रुद्राश्च वसवश्च महर्षयः ।
एवमुक्त्वा जहासोच्चैः केशवः परवीरहा ।

तस्य संस्मयतः शौरेर्विद्युद्रूपा महात्मनः ।
युगपच्च विनिष्पेतुः साक्षात्सर्वास्तु देवताः ।
अंगुष्ठमात्राश्त्रिदशा बभूवुः पावकार्चिषः ।
तस्य ब्रह्मा ललाटस्थो रुद्रो वक्षसि चाभवत् ।
लोकपाला भुजेष्वासन्नग्निरास्याद्जायत ।
आदित्याश्चैव साध्याश्च वसवोथाश्विनावपि ।
मरुतश्च सहेन्द्रेण विश्वेदेवास्तथैव च ।
बभूवुश्चैव यक्षाश्च गन्धर्वोरगराक्षसाः ।
प्रादुरास्तां तथा दोर्भ्यां सङ्कर्षणधनञ्जयौ ।
दक्षिणेथार्जुनो धन्वी हली रामश्च सव्यतः ।
भीमो युधिष्ठिरश्चैव माद्रीपुत्रौ च पृष्ठतः ।
अन्धका वृष्णयश्चैव प्रद्युम्न प्रमुखास्ततः ।
अग्रे बभूवुः कृष्णस्य समुद्यतमहायुधाः ।
सहस्रचरणः श्रीमान् शतबाहुः सहस्रदृक् ।
तस्य वै नागलोकश्च गुल्फाधो दद्दशे तदा ।
चन्द्रसूर्यौ तथा नेत्रे ग्रहा वै सर्वतः स्थिताः ।
ऊर्ध्वलोकाश्च सर्वेपि कुक्षौ तस्य व्यवस्थिताः ।
निमेषणं रात्र्यहनी जिह्वायां शारदा तथा ॥

The above description is clearly that of the Virat-purusha. The Lokas, gods and other paraphernalia here detailed have been noticed in the previous chapters as the glories of God exhibited in the Prakritis, tatwas or original subtle causes of creation, and not their gross material effects. The Devas are described as having appeared in the form of lightning and in the size of a thumb or angushta.

तस्य संस्मयतः शौरेर्विद्युद्रूपा महात्मनः ।
युगपच्च विनिष्पेतुः साक्षात्सर्वास्तु देवताः ।
अंगुष्ठमात्राश्त्रिदशा बभूवुः पावकार्चिषः ॥

The term angushta constantly appearing in the literature deserves notice. Angom means mind and sta to

stay; thus, that which exists within the mind is angushta, and hence a subtle entity and not a gross material substance.

Sri-Krishna says "here are the Pandavas, Andhakas, Vrishnis, Adityas, Rudras, Vasus and Maha Rishis." There is no doubt therefore that all these represent His glories above referred to.

इहैव पाण्डवास्सर्वे तथैवान्धक वृष्णयः ।
इहादित्याश्च रुद्राश्च वसवश्च महर्षयः ॥

"Bramha was seen on the forehead of this Viswa-rupa, Rudra on the breast, Lokapalas in the hands, fire or Agni in the mouth, Arjuna in the right hand, Beladeva in the left, the remaining four Pandavas behind; Andhakas, Vrishnis, Pradyumna &c.. in front, sun and moon in the eyes, Naga-loka under the feet, higher Lokas in the stomach, day and night in the twinkling of the eyes and Saraswati in the tongue. With all these glories the Lord appeared many-handed, many-eyed and many-footed." A little careful thought bestowed upon the above description of the Viswa-rupa will surely furnish useful informations on several important points now misunderstood in our religious literature. This exhibition of the divine form is said to have been visible only to a limited few in the assembly, namely, Drona, Bhishma, Vidura, Sanjaya, Dhritarashtra and the Rishis to whom the Lord gave divine eyes for the occasion. The blind Dhritarashtra who thus saw this divine form prayed for blindness again, with a view to avoid future sights of earthly objects, and the boon was granted. The rest of the assembly trembled at the frightful vision as it appeared to their mortal eyes which they closed immediately.

तं दृष्ट्वा घोरमात्मानं केशवस्य महात्मनः ।
न्यमीलयन्त नेत्राणि राजानस्त्रस्तचेतसः ।
ऋते द्रोणञ्च भीष्मञ्च विदुरञ्च महामतिम् ।

सञ्जयं धृतराष्ट्रञ्च ऋषींश्चैव तपोधनान् ।
प्रादात्तेषां स भगवान् दिव्यं चक्षुर्जनार्दनः ॥

धृतराष्ट्र उवाच ।

त्वमेव **पुण्डरीकाक्ष** सर्वस्य जगतो हितः ।
भगवन् मम नेत्राभ्यामन्तर्धानं वृणे पुनः ।
भवन्तं द्रष्टवानस्मि नान्यं द्रष्टुमिहोत्सहे ।
तमोब्रवीन्महाबाहु धृतराष्ट्रं जनार्दनः ।
अदृश्यमानेनेत्रे द्वे भवेतां कुरुनन्दन ॥

The fact of having included Dhritarashtra in the list of those blessed with divine eyes on this occasion has to be carefully marked, especially as he is known to be the father of a large number of wicked sons. His blindness alludes to the resolution to evade sights of external objects and he has been already described as Pragna-chakshu. He has prepared himself to that extent in religious devotion, but only his internal desires and passions arising from vasana or tendency of previous karmas are not leaving him. His long blindness to external vision has now qualified him to witness the Viswa-rupa and his determination to avoid the sight of external objects is now strengthened. In the scale of religious advancement, Dhritarashtra thus clearly represents a stage previous to Pandu, white or satwa which is capable of producing the Pandavas. He is therefore ingeniously described as the elder brother of Pandu and son of Vyasa. His address to Sri krishna as Pundarikaksha is particularly relevant here.

त्वमेव **पुण्डरीकाक्ष** सर्वस्य जगतो हितः ॥

Pundarikam means a lotus and akshom, eye or sight. That which has to be seen in the lotus of the heart is meant by the term Pundarikaksha, and it is very aptly used. The story of the Maha-bharata virtually beings with Dhritarashtra and

Pandu, and it is nothing but natural and reasonable to infer that those who have not yet attained even the status of Dhritarashtra, have no claims to the Maha'bharata. Although Dhritarashtra is a 'holder of Vishayas', he is completely blind. The modern world consists mostly of Dhritarashtras with eyes full open. It is a shame and a disqualification to approach the Maha-bharata with the existing eyes. Dhritarashtra's blindness is far more honorable in spite of his name.

Sri-Krishna then left the sabha taking Karna with him in his chariot. Karna was informed of his real origin as the eldest son of Kunti and Sri-Krishna promised to make him the ruler of the whole kingdom provided he would forsake Duryodhana's party. Karna declined to accept this proposal and explained his reasons for the same. He said he was forsaken by Kunti as soon as he was born of her while she was a virgin, and was brought up by Soota and his wife Radha who were childless. He afterwards became friendly with Duryodhana and virtually remained the ruler of the state for a period of thirteen years. The Kurus were from the very beginning emboldened to fight with Arjuna and the other Pandavas chiefly owing to his help. He has also married in the Soota's family and has his beloved children and grand children. Karna said that in these circumstances even in case he is offered the throne by Sri-Krishna and the Pandavas, he could only hand it over to Duryodhana. The lengthy reply given by Karna here, is interesting in many ways. The following extract however may be useful for obtaining additional clues to the real significance of this curious character in the text.

सर्वं चैवाभिजानामि पाण्डोः पुत्रोऽस्मि धर्मतः ।
निश्चयाद्धर्मशास्त्राणां यथा त्वं कृष्ण मन्यसे ।
कन्यागर्भं समाधत्त भास्करान्मां जनार्दन ।

आदित्यवचनाच्चैव जातं मां सा व्यसर्जयत् ।
सूतो हि मामधिरथो दृष्ट्वाभ्यानयत् गृहान् ।
राधायाश्चैव मां प्रादात्सौहार्दान्मधुसूदन ।
मत्स्नेहाच्चैव राधायां सद्यः क्षीरमवातरत् ।
तथा मामभिजानाति सूतश्चाधिरथः सुतम् ।
पितरञ्चाभिजानामि तमहं सौहृदात्सदा ।
स हि मे जातकर्मादि कारयामास माधव ।
शास्त्रदृष्टेन विधिना पुत्रप्रीत्या जनार्दन ।
नाम वै **वसुषेणेति** कारयमास वै द्विजैः ।
भार्याश्चोढा मम प्राप्ते यौवने तत्परिग्रहात् ।
तासु पुत्राश्च पौत्राश्च मम जाता जनार्दन ।
तासु मे हृदयं कृष्ण सञ्जातं कामबन्धनम् ।
धृतराष्ट्रकुले कृष्ण दुर्योधन समाश्रयात् ।
मया त्रयोदशसमा भुक्तं राज्यमकण्डकम् ।
आवाहाश्च विवाहाश्च सह सूतैर्मया कृताः ।
मां च कृष्ण समासाद्य कृतः शस्त्रसमुद्यमः ।
दुर्योधनेन वार्ष्णेय विग्रहश्चापि पाण्डवैः ।
तस्मादहं द्वैरथे मां प्रत्युद्यातारमच्युत ।
वृतवान् परमं कृष्ण प्रतीपं सव्यसाचिनः ।
यदि ह्यद्य न गच्छेयं द्वैरथं सव्यसाचिना ।
अकीर्तिस्याद्धृषीकेश मम पार्थस्य चोभयोः ।
यदि जानाति मां राजा धर्मात्मा संयतेन्द्रिय
कुन्त्याः प्रथमजं पुत्रं न स राज्यं ग्रहीष्यति
प्राप्य चापि महद्राज्यं तदहं मधुसूदन ।
स्फीतं दुर्योधनायैव सम्प्रदद्यामरिन्दम ।
स एव राजा धर्मात्मा शाश्वतोक्तु युधिष्ठिरः
विद्यावृद्धा वयोवृद्धाः क्षत्रियाः क्षत्रियर्षभ ।
वृथा मृत्युं न कुर्वीरंस्त्वत्कृते मधुसूदन ।
शस्त्रेण निधनं गच्छेत्समृद्धं क्षत्रमण्डलम् ।

कुरुक्षेत्रे पुण्यतमे त्रैलोक्यस्यापि केशव ।
तदत्र पुण्डरीकाक्ष विदत्स्व यदभीप्सितम् ।
यथा कात्स्न्येन वार्ष्णेय क्षत्रं स्वर्गमवाप्नुयात् ।
यावत् स्थास्यन्ति गिरयः सरितश्च जनार्दन ।
यावत् कीर्तिभवः शब्दः शाश्वतोयं भविष्यति ।
ब्राह्मणाः कथयिष्यन्ति महाभारतमाहवम् ।
समागमेषु वार्ष्णेय क्षत्रियाणां यशोधनम् ॥

Kunti has been in the very beginning explained as representing Sidhi or complete sanctification.

सिद्धिर्धृतिश्च ये देव्यौ पञ्चानां मातरौ तु ते ।
कुन्ती माद्री च जज्ञाते मतिस्तु सुबलात्मजा ॥

Karna having been born from a virgin, shows the incomplete state of religious attainment. Soota denotes Reason and Radha liberality. Karna's first relation to Soota and to his family by further connections, denotes a state of mind more *rational* than devotional, his liberality depending chiefly on rationalism. Practically he is inclined to help the Kurus, although he knows the mistake to some extent. Karna, famous for charity is thus a utilitarian and a rationalistic moralist. He is fully aware of the future consequences of the war and elates at the idea of obtaining Vira-swarga by loss of life in the holy battle-field of Kuru-Kshetra.

He says that this war which is the wealth of fame for the kshetrias will be preached by the Bramhins as the battle of the Maha-bharata in all the religious assemblies.

ब्राह्मणाः कथयिष्यन्ति **महाभारतमाहवम्** ।
समागमेषु वार्ष्णेय **क्षत्रियाणां यशोधनम्** ॥

With the interpretation we have already had on the subject, the significance of the passage can be easily grasped. The old Bramha-kshetrom is cunningly repeated here. The

form or kshetrom should be completely destroyed at the holy battle-field of Kuru-kshetrom and its destruction itself is the wealth of renown and the real import of the Mahabharata war. There is yet another curious passage here, which when carefully read would demand an explanation. The glories of the war is said to last as long as the hills and rivers exist.

यावत् स्थास्यन्ति गिरयः सरितश्च जनार्दन।
तावत् कीर्तिभवः शब्दः शाश्वतोयं भविष्यति ॥

The meaning as ordinarily explained is that the Mahabharata would continue to be recognised and venerated for an unlimited time. But how this could be gathered from the text has however to be examined minutely. The rivers and hills are not considered as permanent as the earth itself or as the heavenly bodies. Until very lately, it was the custom in India, in all legal transactions like sale-deeds, to state that the document executed is meant to be vailid as long as the moon and stars and other heavenly bodies continue to exist. Compared with this usual legal language, the permanency here attributed to the Mahabharata is very flimsy. We have explained in the previous chapters that hills and mountains refer to the yogic plexus pointed out for meditation, and the rivers to the nadis or currents of thought. The plain significance of the description therefore is, that the yogic practice alluded to by the fighting at Kurukshetra, or Maha-bharata war, should continue as long as the plexus and nadis exist in man. The various tendencies of the mind should be destroyed until they vanish altogether. My good readers, in understanding this important passage so nicely expressed, do not allow yourselves to be hood-winked by our venerable pandits in their silly attempt to explain away this serious matter with the full consciousness of their own ignorance. You will remember that the same expression is repeated in

the very beginning of the Ramayana, Bala-kanda, with further details which would prove a bug bear to the Pandit classes in general.

Karna was then privately visited by Kunti with the object of winning him over to the Pandavas, but he could not be induced to change party under the circumstances. However, he promised that he would not kill her sons except Arjuna and said she could hope to have five sons, including himself or Arjuna. He also stated to her his cogent reasons for refusing to comply with her request. He complained about her heartless conduct in having farsaken him as soon as he was born and for having thus denied him the benefit of religious sanctifications as a kshetria. He was bred up in the family of Soota and was closely attached to the Kurus all his life. He said that her present request was therefore only a matter of pure self-interest.

अकरोन्मयि यत्पापं भवती सुमहात्ययम् ।
अपाकीर्णोस्मि यन्मातस्तद्यशः कीर्तिनाशनम् ।
अहं चेत् क्षत्रियो जातो न प्राप्तः क्षत्रसत्क्रियाम् ।
न वै मम हितं पूर्वं मातृवच्चेष्टितं त्वया ।
सा मां सम्बोधयस्यद्य केवलान्महिषीसुतम् ।
उपनद्ध पुरैवैरं ये मां नित्यमुपासते ।
मम प्राणेन ये शत्रुन् शक्ताः प्रतिसमासितुम् ।
मन्यन्ते ते कथं तेषामहं छिन्द्यां मनोरथम् ।
मया ह्येन संग्रामं तितीर्षन्ति दुरत्ययम् ।
अपारे पारकामा ये त्यजेयं तानहं कथम् ।
धृतराष्ट्रस्य पुत्राणामर्थे योत्स्यामि ते सुतैः ।
बध्यान्विषह्यान् संग्रामे न हनिष्यामि ते सुतान् ।
युधिष्ठिरश्च भीमश्च यमौ चैवार्जुनादते ।
अर्जुनं हि निहत्याजौ सम्प्राप्तं स्यात्फलं मया ।
यशसा चापि युज्येयं निहतः सव्यसाचिना ।

न ते जातु नशिष्यन्ति पुत्राः पञ्च यशस्विनी ।
निरर्जुनाः सकर्णा वा सार्जुना वा हते मयि ॥

The speech as a whole is capable of double meaning. We can easily gather additional useful clues to the significance of Karna from this quotation. The religious sanctifications required for a kshetria, herein mentioned, refer to the processes of yoga, and the pure self interest or kevala-atma-hita applies to the interest of the higher self. Kunti speaks for the interest of Atma and Karna is inclined to the anatma in the opposite direction. We have already noticed that Karna or ear refers to the knowledge of the Sastras, classified into karma and gnana, the Pitrihu and the Devahu, the Dekshinayana and the Uttarayana.

पितृहू दक्षिणः कर्णः देवहू चोत्तरः स्मृतः ॥

The Sun being the originator of the Uttarayana and the Dekshinayana, Karna is described as his son. Sometime previous to the great war, Karna was deprived of his ear ornaments with which he was born. Indra obtained them from him by begging in the interest of Arjuna. The ornaments alluded to are the results of the study of Sastras, and Indra here represents the Lord of Indrias. The various ideas combined in the character of Karna can now be easily put together. He had no religious sanctifications pertaining to the kshetria caste. The term Kshetria signifies defence against the attack by the senses or Indrias. क्षतात्रायते इति क्षत्रियः ॥ He has secured no control over the senses by yogic practices. He was bred up by Soota and had further connections in the same family. Soota denoting ordinary reason and his mere training in that sphere, led him to join the Kurus in spite of his knowledge of the Sastras. The Kurus refer to the desire for material

prosperity कुर्वन्ति कर्माणीति कुरवः ॥ Karna is described as naturally opposed to Arjuna. Arjuna represents Jivatma, a satwic state, whose existence itself, Reason, as understood by the Budhists, denies. Karna is thus a learned materialistic Budhist who deserves to be destroyed by Arjuna in the battle of Kurukshetra

The message of Sri-Krishna having failed in his attempt to secure peace and obtain half the kingdom for the Pandavas, war was finally declared between the Kurus and the Pandavas. The Udyoga-parva closes with the description of the arrival of the armies of both parties at Kurukshetra. Besides this main portion of the story, there are other interesting anecdotes furnishing useful informations, but they could not be conveniently or even profitably detailed within the limited scope of this essay. One of these however is the story of Amba who was born as Sikhandi and son of Drupada. Bhishma narrates at length to Duryodhana how this Sikhandi originated as an enemy of Bhishma destined to kill him. This may have to be noticed on a future occasion

We have now almost come near to the famous battlefield of Kurukshetra and have carefully gone through several important Parvas in the great Epic. We have all along consistently found that the stories narrated in the Puranic style so far, refer to a serious, scientific, philosophical and religious subject of utmost importance to mankind. No doubt they are treated also in such an interesting manner as to keep us awake and to induce us to think about them carefully. This is of course a matter in which the venerable authors exceedingly excelled the ordinary philosophers and religious teachers, particularly in the interest of their beloved posterity. Instead of our being doubly grateful to them for this ingenious and difficult method of treatment,

our modern attempt to bury the real subject altogether under the earth and to condemn the stories as a whole, as unsuited to the so-called civilized times, is surely a disgraceful display of unwisdom and ingratitude. The venerable authors might well rue for the day they anxiously felt and worked for, such a thankless generation.

कुदेशमासाद्य कुतोऽर्थसञ्चयः
कुपुत्रमासाद्य कुतो जलाञ्जलिः।
कुगेहिनीं प्राप्य गृहे कुतः सुखं
कुशिष्यमध्यापयतः कुतो यशः॥

00048177

Digitized with financial assistance from

HT Parekh FOUNDATION

An Initiative by HDFC

WITH YOU, RIGHT THROUGH

on 27 November, 2018